The Living Church

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Editorials and Comments.

The Living Church

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THOSE who have within the past few weeks listened to Bishop Rowe's narratives of the work in Alaska within and near the Arctic Circle, will recall his pride in telling of the little mission at Anvik, the farthest point to the north, if we remember rightly, of any of our missions. There we had erected a schoolhouse for the education of such girls as could be gathered into it, and the work was most hopeful.

Now the school building is in ruins, having been destroyed by fire on the evening of March 26th. The two lady teachers and twelve girl students are homeless. The mission has received a hard blow.

Bishop Rowe is now on his way to San Francisco to make his return trip. Mr. Chapman, the missionary at Anvik, who is also in the States on a furlough, returns June 1st. Neither the Bishop nor the missionary priest can remain to make personal appeals.

Surely the Church will respond gladly to the call for rebuilding; but the amount cannot come out of the current expense fund of the Board, and it must come from special offerings.

These offerings must come IMMEDIATELY. The building supplies must be ordered from San Francisco, and the work of construction must be finished before the long, dreary Arctic winter sets in. Let checks for goodly amounts be sent in at once.

The following is the letter which briefly states the facts:

To the Editor of The Living Church:

I have just received word that the Girls' Boarding School House at Anvik, Alaska, was totally destroyed by fire on the 26th of March. The two lady teachers and the twelve girls occupying the building are all safe. The loss is about $3,000. Owing to the excessive rates charged for Alaska risks there was no insurance. It is necessary to rebuild immediately in order that the children may be sheltered during the coming winter. The cost will hardly fall below $3,000 and may reach as high as $5,000, as we should like to be able to add to the new building a laundry and a small infirmary. The need for this last has been particularly impressed upon us during the recent epidemic of typhoid, when the patients had to be cared for in poorly equipped living rooms.

This news has reached me just as I was making preparations to return after my furlough in the States. Sickness at the Mission has left our staff with impaired strength and my presence is urgently needed. I must leave New York by June 1st at latest. This leaves me no opportunity to present personally the need for money, and the money must come quickly in order that we may be able to place our order in San Francisco for the necessary building materials. For the sake of the children in Anvik and along the Yukon I ask the aid of all who in their love for our Lord desire to relieve the need of His children. Offerings should be sent to George C. Thomas, Treasurer, 281 Fourth Avenue, New York, marked—"For the Building Fund, Anvik, Alaska."

John W. Chapman.

WHITSUNDAY, the Church's Birthday, might well be made the occasion for making Birthday gifts to the Church. Most of our parishes are out of debt at this time of year. Few, if any of them, are accustomed to making special appeals for local work at or about Whitsunday.

Why, then, should not the day be utilized for Birthday gifts for Missions—diocesan or general, according as the relative necessities may seem to be greater in any given locality? The thought would certainly strike people as a happy one. The Church, the Bride of Christ; the Mother of us all. Her Birthday, the day of all others when gifts would be given unselfishly for her welfare, by her own children. Who would refuse a Birthday gift to his spiritual mother, if the day was brought to his remembrance?

We suggest to rectors of parishes to make the attempt to raise a Birthday gift through the Offertory. A practical way would be to distribute blank cards in the pews, and ask that each worshipper would write on the card the amount of his or her Birthday gift, with name and address; the amounts to be forwarded during the week to the rectory, being then marked "Paid" on the card. We have no doubt that these Birthday cards, when sent with the offering to the Missions House, would be viewed with real interest, and perhaps some cornerstone of a missionary edifice might sometime be used as a receptacle for them. They would be of interest, as well, at missionary exhibits, as suggestions to others.

Who will try thus to obtain Birthday cards and gifts for our spiritual Mother on this coming Birthday?

THE "INSTRUMENTS" AT ORDINATION.

A PAPER of more than ordinary interest contained in the April number of *The Church Eclectic,* is from the pen of the Rev. Walter K. Firminger, M.A., editor of the *Indian Church Quarterly Review* of Calcutta, and entitled "Some Ancient Ordination Ceremonies." The paper is drawn out primarily by the paper contained a year earlier in the same magazine, written by the Rev. Thomas Richey, D.D., on the subject of the "Tradition of Instruments"—the ceremonial giving of chalice and paten or of similar symbols—at Ordinations. Dr. Richey's paper of a year ago was called out, it will be remembered, by some of the ceremonies at the consecration of Dr. Weller, Bishop Coadjutor of Fond du Lac. He criticised certain of the ceremonial acts, afterward explaining in THE LIVING CHURCH that his criticisms would not apply to the acts in question if they were to be viewed solely as ceremonial acts, but only on the hypothesis, disavowed at Fond du Lac, that they were intended to supply any defect or deficiency, real or implied, in the American Ordinal.

Mr. Firminger appears not to have observed Dr. Richey's later explanation in these columns, and in his exhaustive and scholarly consideration of the subject of the "Porrectio," he assumes, as we did originally before Dr. Richey's modification was published, that the learned professor had intended to condemn altogether such ceremonies as the tradition of chalice and paten, and the like. He indeed expresses directly no opinion upon the criticisms of Dr. Richey, but yet enters into a careful historic study of the rise of the so-called "Porrectio" or "Tradition" in Eastern and Latin Churches. He observes, in passing, that—

> "The traditions in the ordination of priests have to our knowledge been revived in at least four colonial dioceses."

Speaking for this country, we may observe that they have been revived, to our knowledge, in many more than four, though we have no way of knowing in how many they prevail. The late Bishop of Quincy was said even to have improvised a form of words (without authority of the Ordinal of course) which, at least at times, he was accustomed to use at the tradition.

MR. FIRMINGER is able to show, as we had believed, that:

> "The pontificals in which the traditions first appear make it clear beyond all doubt that the traditions, in the case of ordinations to the higher orders, came into use as accessory ceremonies and *not* as tentative substitutes for or essential additions to the imposition of hands."

In other words, the traditions constituted a ceremonial act analogous to the sign of the cross in Baptism, or the conferring of the ring in Matrimony. This brings them easily into the category of things indifferent, to be retained or disused as may seem expedient.

The learned writer does indeed suggest a question whether—

> "at Rome and at Alexandria the imposition of the Book of the Gospels, a ceremony which is of course one of the earliest of the traditions, was in the case of the consecration of the chief Bishop of either Church, deliberately substituted for the more ancient imposition of hands."

This rite, which seems analogous to the conferring according to our own Ordinal of the Bible on the priest at his ordination, was, by certain of the old liturgies, an act in which the book was held by the deacons over the head of the Bishop-elect, while, without imposition of hands, the consecrating Bishop said the appointed form. Mr. Firminger quotes the Rev. T. A. Lacey in the *Revue Anglo-Romaine* as regarding this practice as a "distinct innovation, since the Canons of Hippolytus distinctly require the imposition of hands, and it may be added that in the teaching of Origen, who must have been familiar with Alexandrian customs of his day, we are given to understand that the method of ordaining Bishops was by laying on of hands."

Mr. Lacey's theory is that this peculiarity of consecration to the episcopate of Rome and of Alexandria "had been devised as a means of asserting for the Roman and the Alexandrine Bishops an authority derived directly from Christ." When, therefore, he finds the same custom, but in connection with the laying on of hands, at certain other places, notably at Arles, he interprets it as a claim of such sees to be equal in their bishoprics to Rome or Alexandria. We point to it now, without discussing the question, merely to show that whatever exceptional character may possibly have been connected with the rite at Rome and Alexandria, it must generally have been esteemed a mere ceremony at consecrations.

The same may be said of the *Porrectio* at the ordination of priests. Among Greeks a fragment of bread (unconsecrated) is given as the "instrument" of the priesthood, in place of the chalice and paten of the Western use. In the Armenian Ordinal the traditions include the chalice and paten, "together with the life-giving Body and Blood." Mr. Firminger thinks this consolidation of the Latin with the ancient Greek custom (for the tradition of the consecrated species is the older form of the present Greek custom) was not directly borrowed from the Roman use, though he volunteers no theory as to its derivation.

The tradition of the consecrated bread however was not confined to the East, as Mr. Firminger clearly shows:

> "In the West the practice of the donation of a consecrated Host to the newly-ordained priest or Bishop found its way from Rome through Italy northwards. It is found in later pontificals."

Its use, however, in the West, he finds "never became general."

THE MODERN traditions of chalice and paten Mr. Firminger believes to have been found "first in Gallican and British pontificals, into some of which the Roman custom of a tradition of the Host had recently found its way." So far then from the giving of chalice and paten being "Romish", it appears to have been English before it was known in Rome, and to be an Anglican intrusion into Rome! On the other hand, Mr. Firminger, following Frere, suggests the interesting theory that our present-day rubric, "All they that receive orders shall take together and remain in the same place where hands were laid upon them, until such time as they receive the Communion," is a survival of the early practice of separate consecration of the Eucharist by each of the newly ordained priests, on "a glass paten held before him by his attendant deacon"; a custom which in the Roman communion survives in the modern practice of con-celebration by the ordinands with the Bishop. The practice of investiture in the chasuble is also shown to be very ancient, if indeed it was not the original norm from which, as an expansion of it, the tradition of chalice and paten grew—a theory which Mr. Firminger favors.

It is of course not denied that the later Roman school grew to treat the Traditions, rather than the imposition of hands, as the essential matter of Holy Order. This belief Mr. Firminger traces from St. Thomas Aquinas, but hardly earlier. Nor was that belief invariable in Rome. It was, however, widespread enough to justify our Anglican reformers in omitting the Traditions altogether from the Second English and thus from the American Prayer Books. Thus they rightly and wisely forced attention to the teaching that the laying on of hands is the matter of Holy Order. The Prayer Book of 1549, however, which contained nothing "of itself superstitious and ungodly", retained the tradition of instruments, but evidently in their original significance of appropriate, symbolic ceremonial, and not of the essence of the sacrament.

In a final review of Dr. Richey's article and of the function

at Fond du Lac, of which latter Mr. Firminger says "we have pledged ourselves to express no opinion as to the legitimacy or the illegitimacy of the revived tradition," he appears again to have misunderstood both Dr. Richey and the Fond du Lac proceedings. "Dr. Richey, we presume, objects", he says, "to the tradition of the pastoral staff because it is part and parcel of their ceremonial system of which the tradition of the sacerdotal instruments is the most significant example." We did not understand Dr. Richey to raise any specific objection to this form of the tradition. Indeed, if we recall rightly, the pastoral staff was not given at Fond du Lac, the Bishop consecrated being as Bishop Coadjutor only. It has been very common, however, in this country, and was practised by Bishop Tuttle at the recent consecration of Dr. Olmsted in Denver. It is interesting to observe Mr. Firminger's sane conclusion that the giving of the staff rests on precisely the same grounds as the giving of chalice and paten, and also his belief that "the modern custom of presenting the pastoral staff at some such occasion as a soirée or garden party, or Sunday School teachers' meeting seems hardly adequate to the dignity of the office which the pastoral staff presents." We are not surprised that he also adds: "Once again the gift of a pastoral staff is not 'purely Roman.'"

It is reassuring to us, who have editorially given our approval to the ceremonial of the tradition of the instruments at Ordination, to have this very careful, thorough, and dispassionate review of the whole subject, historically and practically, from the pen of so competent an authority as Mr. Firminger. The editor of *The Church Eclectic* has undoubtedly laid the Church under obligation to him for publishing this presentation of the subject.

THE WEST INDIAN CALAMITY.

THE terrible calamity on the island of Martinique has shocked the whole world. An unknown number of people, probably in the vicinity of forty thousand, swept into almost instantaneous death by the flood of fire and the fall of fire in showers from above, presents such a catastrophe as can hardly be comprehended. Moreover, the probability that serious loss of life has occurred as well in the British island of St. Vincent, and the danger that the eruptions have not yet ceased their devastating activity, presents an awful condition. As the climax of this catastrophe occurred on Ascension Day, so, it will be remembered, was it on All Saints' Day that the terrible Lisbon earthquake of a century and a half ago, occurred.

Faith may reel at this awful calamity; yet the mystery is not greater when viewed from the point of the sudden death of forty thousand, than from the tragedy of the single sudden death of the laborer who may be killed by the fall of an icicle. The multiplication of numbers arrests our horror; but it does not increase the mystery beyond the tragedy in the single life.

Sometime we shall see that death is not the supreme event of life that we now consider it, and that its sudden infliction brings no more injustice upon the individual than does its separate coming to each in his bed. Revelation, no less than experience, shows that death is a certain fact in the life of each one. It is no less awful when it comes to us gradually and individually, than when it comes to a whole community at one blow. The whole purport of revelation is to prepare us for its *sudden* coming, as though that, rather than gradual decay, were to be taken as the normal expectation of man. The overshadowing protection of Him who slumbers not nor sleeps, whose Everlasting Arms hold up the globe on which we live, and whose tenderest pity follows the fall of the sparrow to the ground, is in no way inconsistent with this terrible destruction of St. Pierre. He protects His own, not from death, but through death. He triumphed over death, not by evading it, but by meeting it, and that in its most awful form. He gives us a share in that victory, by leading us through death to a more blessed life, making of death a triumph and a blessing.

Every one of those poor souls who were suddenly swept into judgment had lived the exact time allotted to him by the divine decree, as truly as though each had died separately from disease. There was no discrimination against them, no injustice, no suffering above the human lot, no reason for the wavering of the faith of the Christian, because He who doeth all things well, opened at once and quickly for many thousands, the doors that ordinarily are opened singly to the individuals.

But the mystery of pain and of evil, never quiescent, is brought more forcibly into relief, not because it is here greater than in other dispensations of life, but because it is manifested in a more unusual form. Upon all those who were so hastily and by chariots of fire, taken from life to judgment, may the mercy of the ever-loving God be visited, and may light perpetual shine upon them.

MARTINIQUE, the island which has suffered most greatly, lies about 400 miles southeast of Porto Rico. It is a French colony, and it is the northern half of the island that has been destroyed, especially the city of St. Pierre. The southern half appears at this writing to be threatened. St. Vincent, whose calamity is only less because the number of victims does not assume such magnificent proportions, lies a hundred or more miles to the southward. Between them lies the island of St. Lucia, whose suffering suspense during these terrible days may be imagined. Indeed the whole West Indian group, created by volcanic activity, may be said to be subject to possible eruption, however remote the probability may be. How widespread must be the subterranean disturbance is shown by the fact that the earthquake of three weeks earlier was most violent in Guatamala, some two thousand miles distant from the islands, while the simultaneous eruptions in far-distant Alaska, show that the movement is a general one, which seeks vents wherever they may most conveniently be found. The whole of North America may be said to have quivered with the possibility of disruption, prevented from realization, humanly speaking, only by the fact of the greater accessibility presented by existing volcanoes.

Churchmen will be interested in learning that the Anglican Communion is not represented in Martinique, a French colony. At Kingstown, in St. Vincent, under the jurisdiction of the Bishop of the Windward Islands, we have the Cathedral of St. George's, the parish church of St. Peter's, and two missions, and some other work in the island at other points. The adjacent islands of St. Lucia, Barbados, and Dominica, are all British colonies, in which the Church is more or less in evidence.

AN UNHAPPY case has arisen in Mississippi in which, as stated in our report of the diocesan council, presentment has been made to the Bishop of a Presbyter of the Diocese who, after being divorced for causes not including the one exceptional case in which by our canons re-marriage is permitted after divorce, went through the form of re-marriage with another woman, a second presbyter of the Diocese officiating. The presbyter who is alleged to have performed the so-called marriage has not been presented. It is said that the Bishop of the Diocese, who, under the diocesan canons, has the power of absolute veto on any prosecution, holds that the re-marriage was justified by the fact that the wife, by herself re-marrying, committed that act which would constitute her canonical husband the "innocent party," who is permitted by our canons to re-marry. We are obliged to say that the adultery resulting from an uncanonical marriage after divorce cannot, by any construction of the English language, make of the divorced husband "the innocent party in a divorce for the cause of adultery" (Canon 13), since, being already divorced, he could not apply for, and the courts could not give, a new divorce for that cause. The Church can recognize only the fact that the decree of divorce was not granted on any allegation of adultery; indeed, it was granted to the wife and not to the husband. No subsequent fact can be construed as creating an "innocent party in a divorce for the cause of adultery" out of one thus divorced. The enormity of the alleged crime of the woman, in the eyes of the Church, does not lessen his own, though it does throw into sad relief the evil of the permissive clause in our unfortunate canon, however unreasonable is the appeal to it. The Council unanimously (except for the vote of the officiating presbyter) indorsed the action of the Standing Committee in making the presentment, notwithstanding the views attributed to the Bishop.

We shall not discuss the subject further than to express the earnest hope that whatever convictions the Bishop of Mississippi may have upon the subject, differing, we fear, from those general in the Church at large, he will not permit those convictions to stand in the way of a canonical trial of the presbyter against whom presentment has been made.

But beyond that, it seems incredible that the presbyter who officiated at the alleged re-marriage should escape without judicial inquiry. It is clear that if the marriage was uncanonical, the officiating minister was culpable. If it be alleged that the Bishop was consulted before the sacrilegious ceremony, we reply that according to the canon only "Questions touching the facts" (Canon 13, § iv.) are to be referred to the Bishop. If there were doubts as to whether the defendant were in fact divorced, or whether his divorced wife were still living, the case would rightly

be sent to the Bishop for his judgment. But as to the prohibition of re-marriage, the canon is mandatory upon both Bishop and priest and no discretion is vested in either.

It will be a dark blot upon the Diocese of Mississippi if this case is allowed to go by without either showing that the alleged facts are otherwise than as reported, or without punishment of parties who may be guilty of infraction of the canon law. We sincerely trust that the Bishop will permit the presentment now in his hands to go to the ecclesiastical court for trial; and in the case of the other priest it seems incredible that no judicial inquiry should be made.

WE have pleasure in announcing that we shall shortly be able to fulfil our promise made some two years ago that we should present through the columns of The Living Church regular letters from a correspondent on the Continent of Europe, treating of the religious movements on the continent, and keeping us in touch with the progress of events there. We are fortunate in receiving the consent of the Rev. George Washington, a distinguished priest of the Church of England resident in Paris, to write two news letters monthly, dealing with the Continent of Europe. Mr. Washington is chaplain of St. George's (English) church in Paris, and also to the British Hertford Hospital. He was for five years chaplain to the British consulate at Cairo, Egypt; chaplain for eleven years at Havre; and chaplain for ten years to H. B. M. Embassy at Constantinople. By this long service, as well as by his long residence in Paris, his frequent visits to Russia, and his knowledge of events throughout Europe, Mr. Washington brings to this work such capability as few could hope to attain. His distinguished name will also make him from the start, as his abilities would ensure his being after he is known to Americans, a decided *persona grata* in this country.

Mr. Washington's letters will begin in a few weeks.

IN expressing our great regret that the Rev. E. W. Worthington now finds that the ever increasing pressure of parish work will prevent him from continuing his very suggestive Helps on the Sunday School Lessons, we feel convinced that we only echo the regret which many teachers and superintendents will feel. Mr. Worthington's work has illumined many a passage which is commonly found to be dark by Sunday School children, and has helped the teachers over many a difficult question.

In seeking for a successor to Mr. Worthington, we turned, as a matter of course—as everyone turns in Sunday School matters, at least in the West—to the Warden of Seabury Divinity School, Faribault, for assistance. Mr. Butler has the unique distinction of being the most level headed adviser in matters connected with Sunday School work and particularly with the science of teaching, of any one known to us. His recommendation of the Rev. E. E. Lofstrom, one of his own former students at Faribault, is therefore the best commendation of the successor chosen for this post, that could be had.

Mr. Butler sends his personal letter of introduction of Mr. Lofstrom, which is published in this issue; and we have pleasure in passing on the introduction to the readers of The Living Church.

HOW keenly are needed scholarships and endowments for our schools is shown by an incident that has recently come to our attention. A missionary, in a small village destitute of any but the usual rural educational advantages, has two daughters to educate. His total income is $700 a year. A Roman Bishop offers to educate both his daughters in a convent, free of all charge. What shall the missionary say?

Where have we an educational institution that can make a similar offer to our own people—as, for instance, to this clergyman—much less to outsiders? Yet the financial resources of our people are commonly supposed to be at least equal to those of Roman Catholics.

Have we no men of wealth in the Church who care to give to our own educational foundations, such financial assistance as they so often give outside?

ANSWERS TO CORRESPONDENTS.

Inquirer.—Whether the *Miserere* when used liturgically, should be recited antiphonally or in unison is of little importance. If recited kneeling, as an act of devotion, the latter is perhaps preferable.

LONDON LETTER.

London, April 29, 1902.

ST. MARY MAGDALENE'S, Munster Square, North West, one of the very earliest pioneer churches of the Catholic Revival and still staunch, active, and as representative a Catholic centre as ever, concludes to-day the octave of its Jubilee, the first Solemn Evensong being on April 21st. At the close of that opening service of the festival the clergy and choir met the Bishop of London at one of the doors of the church, who, vested in cope and mitre, his pastoral staff being carried before him by his chaplain, was then escorted to the chancel. Afterwards his Lordship, divesting himself of cope and mitre, entered the pulpit, and preached briefly from St. John xii. 3, beginning his sermon by saying:

"I have come here, my friends, for two objects to-night. The first may be described as a personal one. I have come here as your Bishop to get to know you, and for you to have the chance of knowing me. I have come to-night, please God, to form a link of confidence and love between you and me, which shall last as long as I shall be spared to be Bishop of this Diocese. And I come surely on one of the very best possible occasions. It was certainly a very costly offering to Jesus Christ which the founder of this church made to his Master; and when I think of all that has been done during the fifty years of this church, it is with a heart full of gratitude to God that I come here to-night."

The Bishop, subsequently addressing the men of the congregation in the parochial school hall, assured the vicar, the Rev. Mr. Jervois, that he did not think for a moment that they at St. Mary Magdalene's were "disloyal" to the Church of England; though there were "certain difficulties" through which he was "trying to steer" his way. After some remarks upon what he considered the coming burning questions of Sunday Observance and Public Morality (on which he wished to rally the Church people of London round him), and also the question of the Education Bill, the Bishop said he should leave the hall with the certainty that "in the men of St. Mary Magdalene there was a loyal body of Churchmen" who would support him in whatever he attempted to do.

On the following high day of the Jubilee, after several Low Masses, there was celebrated a Solemn Plainsong Eucharist, the Bishop of Argyll and the Isles, in cope and mitre, being present. In the Solemn Procession the celebrant, deacon, and sub-deacon followed immediately behind the two cope-vested cantors at the head of the procession, instead of at the rear, according to the Sarum Use, which of late years has been adopted at St. Mary Magdalene's. The Rev. Father Adderley, who preached the sermon, in replying to the charge sometimes made that the present representatives of the Oxford Movement had "departed from the principles of the Old Tractarians," said that "the Catholic Faith did not belong to the Common Room of Oriel"; though, in fact, there was "curiously little change in the message delivered by the Tractarians and their successors." Lord Halifax, who presided at the luncheon after the service, in proposing the toast "Prosperity to St. Mary Magdalene's," said that "the vision vouchsafed" to the founder and first vicar of the parish was "one open to all if we will but use our eyes and endeavor to be consistent with our principles." It was "the honest and entire acceptance of the Catholic Faith in relation to the worship of the Church," and the determination "once more here in England to revert to the old ways, and put that Faith into daily practice." It is "the mass that signifies," it is "the mass which draws men to church—'I, if I be lifted up, will draw all men unto Me,'"—and how comes it that, knowing this as we do, "we are able to give the lie so completely to our professions by our practice and to acquiesce as contentedly as we do in churches and services out of which, in so many cases, all devotion seems to have evaporated?" We have no need "to fear confessing our faults"; the greater the "troubles and scandals of the past," the greater the "obscuration of Catholic truth and practice"—the greater "the wonder at the extent of the restoration of Catholic truth and practice that our eyes have witnessed," and the greater "the encouragement vouchsafed to us to take courage and go forward." Other luncheon speeches were made by the vicar, Father Adderley, Mr. G. W. E. Russell, and Mr. Lathbury, editor of *The Pilot*. The sermon at Solemn Evensong was preached by the Rev. A. H. Stanton, of St. Alban's, Holborn, whilst amongst other special preachers during the octave were the Rev. Hugh Benson, C. R., and the Rev. R. R. Dolling, vicar of St. Saviour's, Poplar East.

The foundation-stone of St. Mary Magdalene's, Munster Square, surely an epoch-making church architecturally, was laid by Mr. Baron Alderson (father-in-law of Lord Salisbury) in

1849, the sermon on that occasion being preached by the immortal John Keble, and in 1852 the chancel, nave, and south aisle were consecrated by the Bishop of London, Dr. Blomfield. The cost of the Church so far completed was met entirely by the founder and first vicar, the Rev. Edward Stuart, out of his own means, while he also endowed the living at a capital cost of about £10,000. It was the vicar of St. Mary Magdalene who first restored the use of incense as an adjunct of worship in the Church of England—forty-and-five years ago—and his revered name and memory is also associated with the revival of open-air Church processions, besides the restoration of the system of Free and Open Churches. As regards incense, it was a delicious saying of his: "There are two odors in the next world, incense and brimstone; take your choice."

With further reference to Penn parish church, Buckinghamshire, the vicar (the Rev. Mr. Kirby) has written to the *Daily Telegraph* that it is incorrect to say (as was said at the vestry meeting on March 20) that "'the parishioners were unaware that the edifice required repair.'" When appointed to Penn in 1898, he found the church "in a very serious condition," and at his request the patron, the late Earl Howe, "put the ceiling and roof of the chancel in order"; while as to the nave, "we could only patch the worst parts," for the total amount of subscriptions from the parishioners was "but £28." The statement about the "£4,000" was also incorrect, as it was "but half that amount that I asked Pennsylvanians to provide." The reason he did not consult the patron about the present condition of the Church was that a year ago he received a message from him that "'the support hitherto given would not be continued.'" Moreover, as regards the March vestry meeting, there were present "no less than eight" who "do not attend the church," several being merely rate-payers of the civil parish. A few weeks ago (according to *The Times*) another vestry meeting was held at Penn, and the vicar, who presided, was questioned as to whether he had "sent back the money to Philadelphia," but he declined to give an answer. He, however, stated that "a well-known gentleman in Philadelphia offered to supply any further amount that might be required, whether it was £5,000 or £10,000"; and that, during that very week, he had received "a further offer from an American lady in London of $2,500," but not wishing to "humble" his parishioners any further, he had declined her offer; and the work of restoring Penn Church must now be done, he said, by the parishioners themselves.

It is understood that Dr. Copleston, the new Metropolitan Bishop of Calcutta, will (on his arrival from Ceylon) be created Archbishop, under the new Letters Patent; the alleged legal difficulties which precluded the elevation of the Calcutta Bishopric into an Arch-Diocese having now been removed.

With reference to the proposed memorials to Miss Yonge, the Dean of Winchester writes to *The Times* that at a meeting of the Memorial Committee, held this day last week, it was "unanimously resolved" that the memorial at Otterbourne Church be a chancel screen and that in Winchester Cathedral a new reredos should be erected to her memory in the Lady chapel. The work in both instances will be entrusted to Mr. C. E. Kempe. Subscriptions given or promised amount at present to nearly £600, but about £400 more "will be needed to carry out the proposed memorials in an adequate and satisfactory manner."

A protest against the present Deceased Wife's Sister Bill, signed by forty-two very prominent and influential ladies who are members of a General Council formed for arousing public opinion against the Bill, has been sent to all the members of the House of Commons.

Apropos of the offer by Ignotus in *The Times* of £10,000 towards the endowment of a Bishopric for Birmingham, the Bishop of Worcester has written to that journal to "welcome the noble gift," and also to "explain why I desire to wait till next year before launching the Bishopric scheme anew." The need for a division of the "unmanageable" Diocese is "indeed peremptory," but the causes of "the failure of the first attempt," and the hindrances which would "threaten a second," require to be "carefully explored." Probably if we can get the money at all, the Bishop says, "We can get it in the two years and four months during which his offer would still hold good." Meanwhile, his Lordship knows of another contribution of £10,000, "which will be at our command when we make our fresh departure."

It is not improbable but that the Feast of St. George the Martyr, Patron Saint of England, April 23d, was more generally observed this year, both ecclesiastically and civilly, than in any previous year since it began to be kept again. The feast was especially observed at St. Barnabas', Pimlico, where a Solemn Eucharist had been arranged for by the authorities of the English Church Union. The congregation, a large one, included the noble President and many members of the Council of the E. C. U. The special preacher was the Rev. R. H. Duthy, vicar of All Hallows, Southwark, and the collection was for St. George's Cathedral, Capetown.

In connection with the 201st anniversary of the S. P. G., there was a celebration of the Holy Eucharist in St. Paul's Cathedral on April 23d (St. George's Day), the Primate being celebrant, and the annual sermon was preached by the Rt. Rev. Dr. Montgomery, Secretary of the Venerable Society. The Rt. Rev. Secretary, in his sermon, begged to suggest obtaining "the advice of the whole [Anglican] Church in some popular manner" on the work of missions. "Would it not stir the heart of the Church, and make it more conscious through all its parts of our God-given mission in the world, if we could prepare for a great popular conference or congress, open to all, and to sit for one week in London, immediately before the beginning of the next Lambeth Conference of Bishops?"

On the evening of April 22nd, St. Paul's was taxed much beyond its capacity to hold all the people who sought admission for the unique service of intercession and thanksgiving on behalf of Foreign Missions. The prelates present, besides the Archbishop of Canterbury, were the Bishops of London and Bath and Wells, Bishop Taylor Smith, Chaplain-General of the Forces, Bishop Barry, and Bishop Montgomery, while there were some 400 clergy in cassock, surplice, and hood. The two great Missionary Societies, the S. P. G. and C. M. S., were represented by their respective Secretaries, the Rt. Rev. Dr. Montgomery and the Rev. H. E. Fox. The service consisted of a litany, drawn up by the Foreign Missions Committee of the London Diocesan Conference and sanctioned for use by the Bishop of London, a prayer of thanksgiving, the *Gloria in Excelsis,* and several hymns. The Bishop of London, who preached, said that the answer to the question, "What brought that great gathering there?" was voiced in the simple words, "I believe in God"; and their presence was also explained by "a belief, which the world might call presumptuous, that they were fellow-workers with God." Let them go home, then, "determined to be on fire themselves that they might fire others; and let the moon of their faith, following the sun of Christ's love, so draw round the world a tidal wave of God's truth that the world might be filled with the knowledge of the Lord as the waters cover the sea."

The Bishop of Peterborough is progressing as favorably as could be expected under the circumstances. J. G. HALL.

COLONIAL.

THE death of the Rt. Rev. Frederick Gell, retired Bishop, formerly of Madras, India (1861-1898) occurred on the Feast of the Annunciation. He was the fourth Bishop of that see, the first, Daniel Corrie, having been appointed in 1835 "after a long Indian career," so that, according to *The Indian Churchman,* "The first four Bishops of Madras represent a century of Indian experience."

The Rt. Rev. Christopher G. Barlow, Bishop of Northern Queensland, has, according to *The New Zealand Church News,* been elected Bishop of Goulburn. The Bishoprics of Melbourne and Gippsland are still unfilled.

PRESIDENT CANTOR'S census of trees in the streets of Manhattan shows the average for the entire city being only eight per mile. In his intention to have more trees planted along the shadeless thoroughfares Mr. Cantor deserves the sympathy and where necessary the assistance of the people. Trees in our streets fulfil a double purpose by promoting both the beauty and the healthfulness of the metropolis.—*Christian Work.*

WHAT a confusion of ideas our language affords at times. In learning the Easter story in kindergarten that the seeds and flowers wake up, that the butterflies arise, that the birds come back again at Easter time, a little girl very earnestly added:

"And we learn in Sunday School of the hail on Easter."

"How is that?" asked the teacher.

"Why, we sing 'All hail this Easter morn.'"

AUSTRALIA has, it is stated, proportionately more churches than any other country, the number being 6,013, or 210 churches to every 100,000 people. England has 144 churches to every 100,000, and Russia only 55 to the same number.—*Am. Ch. S. S. Mag.*

NEW YORK LETTER.

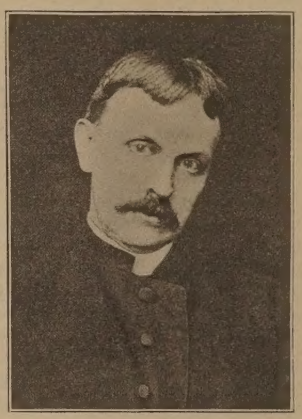
GRAVE apprehension was felt throughout the city—the air was full of the expression of it—at the news of the fainting of Bishop Potter during the exercises connected with the choir school one morning last week. Perhaps the feeling was helped by the recent death of the Roman Catholic Archbishop. Bishop Potter's condition was the result of overwork, and he is at this writing his former self, after a rest of a few days. The service referred to was in progress, and the time arriving for the Bishop to speak, it was found that he had fallen asleep. Afterward he fainted, but soon recovered. Bishop Potter has, beside an enormous number of appointments for Confirmations, school commencements, and corner-stone layings, incident to this season, attended frequent sessions of the arbitration committee of the National Civic Federation, there giving of his best endeavor to avert a coal miners' strike, delivered a remarkable course of lectures at Yale University on the Dodge Foundation, and preached the consecration sermons at Worcester and Philadelphia. During the last three months he has given also increased attention to Church extension work in the Bronx, and Sunday before last took a Confirmation at the Advocate mission, where a small and temporary building was so crowded as almost to produce suffocation. The street was filled, and the Bishop was compelled to push his way through double lines of people, speaking with half a hundred persons meanwhile. Such a round of labor is more than humanity can stand.

The demand is general that some form of relief be found. Bishop Potter is too valuable to Church, to city, and to nation to be permitted to wear himself out in such manner. This is the expression heard everywhere. Nobody desires to suggest anything contrary to the Bishop's wishes. The feeling is one of solicitation, mixed with high esteem, and the inquiry is, How can relief best be afforded? This inquiry comes from people not well versed in ecclesiastical polity, but whose hearts are warm for the best interests of the Church.

A period of gloom has hung over New York for a fortnight. It was dark when there were a dead Archbishop, an ill Bishop, the President of Stevens Institute dead under an operation, the terrible death of Paul Leicester Ford, the author, but infinitely darker when the awful news from St. Pierre reached here. New York is, in large measure, a foreign city, in touch, as interior cities are not, with European, West Indian, and South American ports. The President of Stevens was the senior warden of Trinity Church, Hoboken. He underwent an operation for kidney trouble, and after it made progress toward recovery for ten days. Then came a reverse, and death. President Morton was a native of Hoboken, but gained prominence in the University of Pennsylvania, where he filled the chair of chemistry and physics, and although young in years, came to a foremost position in the scientific world. In 1870 he became President of the Institute of Technology, founded by Col. Edwin A. Stevens. Since that date he has been closely identified with the progress of science in all its phases, both here and abroad. Mr. Ford, the novelist, was shot by his brother, formerly noted as an athlete, the occasion being money matters. The Fords were old residents of Brooklyn Heights, and the novelist was married in Grace Church by the Rev. Dr. Burgess, only a year or more ago. One brother was successful financially, the other was not. The one who was not, demanded a share in the successful brother's part of the estate, having squandered his own. That being refused, he committed the terrible deed, and then killed himself. The funeral of both was conducted by the Rev. Dr. E. M. Stires of St. Thomas' Church, the Church service being modified as demanded by the rubric. The service was said at the house.

The graduating exercises of the General Seminary are in progress this week, but full details must be deferred for a later correspondence. The names of the graduates, with their future plans so far as they have themselves made any, follow: Messrs. Lloyd R. Benson (Albany), Franklin J. Bohnanan (Washington), Charles A. Brown (New York), and Orrok P. Colloque (Central New York), take post-graduate courses. Messrs. Edward W. Daniel (New York), Francis C. Huber (Central Pennsylvania), Almon A. Jaynes, Francis C. Smith, and Henry C. Staunton (Central New York), Edward M. H. Knapp and George C. Rafter (Western New York), Harvey P. Walter (Central Pennsylvania), and D. Charles White (Western Michigan), had not at last account been placed, although plans for nearly all of them are making. Charles Blaisdell (Missouri), goes to Holy Communion, St. Louis; Charles S. Champlin (Newark), to a mission at Oradell, N. J.; Philip Cook (West Missouri), to mission work in Nebraska; Albert S. Cooper (Delaware), to St. Mark's, Philadelphia; George C. Dunlop (Minnesota), to Grace, New York; Duncan McP. Genns (Long Island), to Ascension, Jersey City Heights; John M. Harper (Indianapolis), to the Pro-Cathedral, Indianapolis; James W. Jackson (Pennsylvania) and Robert T. Walker (New Jersey), to the Diocese of New Jersey, the latter to the Trenton mission; John C. Jagar (South Carolina), to Charleston; Rufus H. Jones (Maine) to the Cathedral, Portland; Robert F. Kellemen (Rhode Island) to Central Pennsylvania; William H. McClellan (Pennsylvania) to St. Elizabeth's, Philadelphia; Arthur S. Mann (Western New York) to China; Walter Mitchell (Missouri) to Monroe City, Mo.; Angus M. Porter (Washington) to California; Robert E. Roe (Central Pennsylvania) to Scranton; Stephen F. Sherman (Western New York) to St. Paul's, Rochester; Reginald N. Wilcox (New York) to Henderson, N. C.; Robert C. Wilson (Vermont) to Shanghai; Christian A. Roth (Newark) to Alaska; Scott Kidder (New York) to Syracuse; Joseph A. Maughan (Western New York) to Tuxedo Park; Arthur S. Lewis (New York) to Pittsburgh; Thornton F. Turner (New York) to Calvary parish, New York; and Wallace H. Watts (Western New York) as assistant at St. Luke's, Jamestown, N. Y. The Trinity ordinations, Diocese of New York, take place this year at Calvary Church.

The Rev. Dr. S. DeLancy Townsend celebrated last Sunday the fifteenth anniversary of his connection with All Angels' parish, the past few years as rector. In the morning he gave an historical sermon, paying tribute to his predecessor, Dr. C. F. Hoffman, and to the many others who have materially aided the development of the parish, rather than to the splendid enrichments themselves. Under Choirmaster Gale a fine musical programme was rendered. Mention was made of the new parish house which is soon to be erected, and which is made necessary by the growth of the parish activities. Dr. Townsend has been most successful in his work.



REV. S. DE LANCY TOWNSEND, D.D.

A service of unusual interest is to be held in Calvary Church on Friday morning, the 16th. It is a farewell to Bishop Brent, who sails next day for Manila by the Suez Canal route. Bishop Hall of Vermont will make the address and at the Holy Communion Bishop Satterlee of Washington will be the celebrant. Representatives of the Church Clubs of New York and Long Island, of the Brotherhood of St. Andrew and of the Woman's Auxiliary, will be present.

The semi-annual meeting of the Clerical Union M. D. C. P. will be held at St. Mary's on May 27th and 28th. It will begin with Solemn Vespers on the evening of the 27th, with sermon by the Rev. Robert Ritchie of the Philadelphia Catholic Club. There will be Solemn High Mass at ten next morning, followed at once by a business session in St. Joseph's Hall. The luncheon will be served by the New York Catholic Club.

The Sunday School Commission of New York Diocese held its annual session in the crypt of the Cathedral of St. John on Monday afternoon of last week, followed by an evening session in the Church of the Heavenly Rest. Bishop Potter opened the Conference with a short address, after which Secretary Smith gave his annual report. Since this conference was started four years ago twelve others have been organized upon its lines. Something more than 300 have taken the normal course and last year 25 certificates were issued. Lectures were given in several centres, including Mamaroneck, Brooklyn, Harlem, and some Manhattan churches, as well as at the See House. The Commission does not publish lesson helps, but has been of assistance to others in the choice of such helps. A splendid exhibit of literature is made in the headquarters, and the income of above $1,000 has been materially helped by the sale of such literature. About $500 was pledged toward expenses by various rectors, and expenses of the Commission last year amounted to $1,800. Dean Hoffman was to have been at the crypt, to speak upon "The Seminary and the Child," but sent instead Prof. Bender, who spoke on Religious Pedagogy in the Seminary Course. He had only

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Diocesan Conventions

MISSISSIPPI.

(Rt. Rev. Hugh Miller Thompson, D.D., Bishop.)

THE chief interest of the Diocesan Council which met in Trinity Church, Yazoo City, on Tuesday, April 22nd, centered in the report of the Standing Committee, which contained the alleged facts in a very serious case, involving two of the diocesan clergy, which the Committee had determined to report to the Council before taking any decisive steps.

According to allegations publicly made, it is said that on or about Sept. 30, 1898, a decree of divorce was granted the wife of the Rev. Charles Morris, a priest in the Diocese of Mississippi, on an allegation against her husband, charging cruelty. Mr. Morris had been rector of Trinity Church, Natchez, during the few years prior to this divorce. He resigned the parish early in 1898, and was thereupon appointed General Missionary by the Bishop. In this position he was retained after the decree of divorce had been granted to his wife. It is alleged that on or about Feb. 8, 1899, the divorced wife was married to another party; and that on or about June 3, 1901, his divorced wife being still living, the Rev. Charles Morris went through the form of marriage with a second woman, the Rev. Quincy Ewing, rector of St. James' Church, Greenville, officiating.

It is not alleged that the exceptional provision in which remarriage after divorce is allowed by the general canon (Title II Canon 13) applied to the divorce mentioned. It is alleged that there is in existence a paper from the said Morris expressly declaring his faith in his wife's chastity.

Under the canons of the Diocese of Mississippi, information against any minister may be made to the Standing Committee by two or more Presbyters of the Diocese, or by "the major part in number of the vestry of any church of which the accused is minister." The Standing Committee is then bound to act as a grand jury, investigating the charges, and if they appear to be founded on fact, to present the accused minister to the Bishop for trial. The Bishop is not then bound to proceed to trial, unless he "shall deem it expedient."

The alleged facts stated constitute, in substance, the information that was presented to the Standing Committee in February last by two presbyters, the Rev. H. H. Messenger and the Rev. Irenæus Trout. The Standing Committee, three presbyters and two laymen being present, gave the matter very careful consideration at that meeting and again on two other sessions the next day. The Bishop had met with the Standing Committee, and had made a statement. He had then retired, leaving the Standing Committee free to act according to their judgment. After very careful consideration, a presentment was ordered in the case of the Rev. Charles Morris, and a subcommittee was appointed to prepare the papers and report to the next meeting of the Standing Committee, April 2nd. In the case of the Rev. Quincy Ewing, who is alleged to have performed the ceremony, the Standing Committee resolved not to order the presentment, by reason of the alleged improbability of conviction in case defendant should plead "the Bishop's well-known settled interpretation" of Title II Canon 13, of the General Digest.

The sub-committee on the Morris presentment, was ready to report to the Standing Committee on April 2nd as ordered, but only two members of the Committee were present on that day, the railroads being torn up by huge floods, making it impossible for others to attend. The minority present resolved to postpone the matter, for the reason that the life of the Standing Committee would terminate with the meeting of the Diocesan Council on the 22nd, and it seemed desirable that the facts should be reported to the Council, thus compelling them in their choice of a Standing Committee to commit themselves to one view or the other of the case.

This report was presented to the Council on its second day, and it was supplemented by further explanations by the President of the Standing Committee, the Rev. Dr. Harris. The latter was followed by the Bishop, who stated his view of the matter, under his construction of the canon, holding that the re-marriage of the wife, being uncanonical and, in the eyes of the Church, unlawful, thereby created such a condition as by canon released the divorced priest as being thereupon the "innocent party," and thus entitled under the canon to re-marriage.

The Bishop suggested that the Council go into committee of the whole, which was ordered, and after appointing Dr. Harris as chairman the Bishop withdrew.

A general discussion, extending over two hours, followed, when every phase of the case was considered. The only presbyter in the Convention who defended Mr. Morris or who agreed with the Bishop in his view of the case was the Rev. Quincy Ewing, who performed the alleged marriage. A few laymen had expressed doubt, but after thorough discussion, these were convinced, and a motion that the committee rise without taking any action to interfere with the Standing Committee in its proposed course was carried by an unanimous vote.

In open session, the election of the Standing Committee proceeded, resulting in only two changes; the Rev. W. C. Whitaker of Jackson taking the place of the Rev. De B. Waddell, and the Hon. W. C. Martin of Natchez succeeding the former Secretary, Dr. G. W. Howard. Judge Martin is Chancellor of the Diocese. The members reëlected are the Rev. George C. Harris, D.D., the Rev. Nowell Logan, D.D., the Rev. P. G. Sears, Messrs. W. W. Moore, L. Brame, and Marcellus Green.

Immediately after the close of the session, the new Standing Committee organized by the election of the Rev. Dr. Harris as President and the Rev. W. C. Whitaker as Secretary, after which they unanimously ordered presentment of the Rev. Charles Morris made to the Bishop, the presentment being signed by all the members.

Other elections of the Council were as follows:

Trustees of the Episcopal Fund.—The Bishop, Mr. L. Brame, Mr. W. S. Hamilton.

Missionary Committee.—The Bishop, Rev. W. T. Capers, Rev. Charles L. Hoffmann, Rev. W. C. Whitaker, Mr. M. Green, Mr. Geo. W. Howard.

Trustees of University of the South.—Rev. W. M. Green, Mr. Leroy Percy, Mr. Ewing F. Howard.

Examining Chaplains.—Rev. Geo. C. Harris, D.D., Rev. Nowell Logan, D.D., Rev. Peter G. Sears, Rev. Walter C. Whitaker.

The Committee on the State of the Church reported the life and work of the Church in the Diocese stronger and more aggressive than ever before. "There seems to be an awakening throughout the Diocese. New church buildings are going up in many quarters; the old parishes are taking on new life and are generally responding to all obligations, and new fields are being opened up. The present condition is most gratifying, and the outlook was never so full of promise."

The new parish of St. Paul, at Meridian, and the organized missions at Hattiesburg and Gulfport, were admitted into union with the Council.

The Council passed resolutions urging the congregations throughout the Diocese to lay seriously to heart the call for greater interest in the Church's work in the domestic and foreign fields, and vigorous efforts will be made to increase largely the contributions of the Diocese to general Missions.

The Council adjourned to meet in St. Columb's chapel, Jackson, April 28th, 1903.

TEXAS.

(Rt. Rev. Geo. H. Kinsolving, D.D., Bishop.)

THE 53d annual council of the Diocese of Texas met in St. Paul's Church, Waco, on the 7th day of May. The Holy Communion was celebrated by the Bishop, assisted by the Rev. Frank Page, rector of St. Paul's Church, and the Rev. T. B. Lee of Austin. The sermon was preached by the Rev. John Sloan from Heb. xiii. 8, "Jesus Christ," the same yesterday, and to-day, and forever."

The Bishop's address was in part the record of a busy year. He reported an increase in confirmations of more than 100 over the preceding year, and spoke of the great interest manifested in the Church in every place he had visited. The people look to the Church in an attitude of expectancy for something which they have not got.

The General Missionary, the Rev. C. M. Beckwith, presented a most interesting report of his progress since the beginning of his work last winter. He also gave a gratifying resumé of the advances made during the ten years of Bishop Kinsolving's episcopate.

After the usual routine of business the council proceeded to the election of officers, and the following were chosen for the ensuing year: Secretary, Mr. R. M. Elgin of Houston; Treasurer, Mr. W. V. R. Watson of Houston; Registrar, Rev. Geo. L. Crocket of San Augustine; Standing Committee, Rev. Messrs. T. B. Lee, C. M. Beckwith, and B. A. Rogers; and Messrs. R. M. Elgin, and W. V. R. Watson; Trustees of the Corporation of the Council (to fill vacancies), Rev. B. A. Rogers and Mr. John Sealy. Diocesan Board of Missions, Rev. Messrs. Frank Page, T. B. Lee, and H. D. Aves; and Messrs. A. S. Cleveland, C. L. Johnson, and J. L. Brockenborough. Trustees of the episcopal Endowment Fund, Messrs. John H. Robinson, Jr., C. L. Johnson, and W. S. Simpkins. Treasurer of the Diocesan Fund for Disabled Clergy and Widows and Orphans, Mr. John Robinson, Jr.

The Bishop appointed Mr. J. L. Brockenborough Treasurer of the Diocesan Mission Fund and the Rev. Messrs. Frank Page, J. W. Bleker, and H. D. Aves, Examining Chaplains.

The Diocese felt that it was unable to undertake the work of

raising the amount asked of it under the apportionment plan of the Board of Missions, on account of the vast missionary district comprised within its borders. In territorial extent it embraces a population of a million and quarter. Of these not more than one-fifth, or 250,000 souls, are within reach of the Church's influence. Among the remaining one million the Church is entirely unknown, even to the extent of an occasional missionary service. Even where she is represented it is by a communicant list of less than 5,000, scattered among about 65 parishes and missions. To minister to these she has a band of 25 clergy. Many of the mission stations already established are necessarily left vacant, and the hope of establishing more seems to be precluded, notwithstanding the crying opportunities on every side. In the face of this state of affairs, and considering that it had not yet recovered from the unparalleled disaster of 1900, the Diocese felt the necessity of expending the bulk of its energies on immediate and pressing needs. At the same time the determination was expressed to increase the offerings of the Diocese to General Missions as much as possible.

In response to a proposal from the managers of the General Clergy Relief Fund, the Diocese felt constrained to decline to merge its local relief fund with the general fund.

On Wednesday evening a missionary meeting was held at which several addresses were made on Diocesan Missions. On Thursday evening the clergy and delegates were privileged to hear one of Miss Emory's wonderfully inspiring addresses on the Woman's Auxiliary. The Diocesan Branch of the Auxiliary met this year for the first time as a body under the presidency of Mrs. H. D. Aves. This organization has made a most encouraging beginning in the Diocese, and is receiving the hearty support of many devoted women.

The council adjourned to meet next year in Christ Church, Houston.

THE COUNTRY PARSON.

By One of Them.

SUCH is the title of an article in the last *Church Times*. As few even of our clergy see the *Times*, a few extracts may

"I am a townsman—born and bred. Hitherto I have worked only in the town, but now am living and working in a village.

"There is work—plenty of it—to be done in our towns, but there is just as much, if not more, to be done in the country—and I am not sure that it is not really harder—work which tries and tests as town work never does." The town priest may think it not so, but "let him then come into the despised country for a time, and he will possibly see cause to change his mind—and give to his rural brother that sympathy which he now withholds. Many of our best men, certainly some of our most successful Bishops, graduated in the country. He who can teach the Catholic Faith to a country congregation can teach it to any one. He who can cope with and overcome the difficulties of country work must be master of himself and his subject."

"Of course if a man has no strong convictions, no enthusiasms, no love of work, but simply a desire to live easily and pleasantly, then such an one will not suffer in his country seclusion." But "it is heart-breaking work for the village priest who continually finds his enthusiasm confronted by a dead wall of ignorance, prejudice, and apathy in matters religious."

"The heroism of the country parson has yet to be recognized. Much has been written of the hard, self-denying work of the clergy in the large cities. Let us thank God for their lives; let us also remember the splendid lives which are being lived by many of the clergy in the country. There are men in rural regions who are missionaries in all but name, whose lives are full of poverty and obscurity, who see but little result of their labors. The world's hall-mark of success has not been stamped upon their lives, yet the work—quiet, unobtrusive, and withal heart-breaking—which they are doing, will be recognized and rewarded on that day when so many human judgments will be reversed."

The article, from which these are but inadequate extracts, is well worth reprinting as a whole. It breathes a spirit of real appreciation of, and sympathy with, the difficulties of Church work in the country, and has brought a message of comfort to at least one country parson.

Recently the revolving light on the Nantucket Lightship failed to work properly. Two fixed lights, as provided for by the regulations, were therefore substituted for the usual signal. An in-coming ocean steamer sighted the fixed lights, but its captain was in doubt as to their significance. So he signalled over the "wireless" line to the lightship, asking: "Have you two fixed lights?" The answer was promptly returned: "We have; other out of order." Such feats would have seemed incredible some years ago.—*Ch. S. S. Mag.*

NEW YORK LETTER.

[*Continued from Page* 72.]

been allowed one hour a week in the second half of the year, but hoped to establish the subject more firmly within a year or two. Miss O'Grady compared primary Sunday School with primary day school work, saying the former is far in the rear, and the Rev. Elmer S. Forbes of St. John's, Jersey City, talked on "Source Method." There was a fair attendance in the evening, when the relation of the Commission to the Church and the clergy was considered by the Rev. Drs. Olmsted of St. Agnes', Van deWater of St. Andrew's, and Rainsford of St. George's.

Grace parish, Elizabeth, has a membership made up of working people, and they are a standing refutation of the popular assertion that the workingman is no longer interested in religion. Two years ago the task of raising $8,000 was undertaken, the purpose being the erection of a rectory. Last week the task was completed, the last penny having been paid. The rectory, which is well adapted to its purpose, is three stories, and has a porch on two sides. On Sunday, May 4th, Bishop Scarborough visited the parish, preached, and the congregation gave thanks to God for the completion of the rectory fund. In the evening there was a service of benediction of the new rectory, prayers being said in all of the principal rooms, and the Bishop confirmed a class of 21, the second class of the year. Grace parish has plans for immediate future development in another line, which plans are not quite ready for announcement. The rector is the Rev. Henry Hale Sleeper.

The Rev. Joseph Reynolds of St. Mary's, Mott Haven, Bronx borough, has accepted a call to Trinity Church, Rutland, Vt., and will enter upon his duties there on June 11. It is understood that his successor has virtually been decided upon, but the name is not to be announced just yet. Mr. Reynolds has been at St. Mary's since 1889, and during that time has been among the foremost citizens of the Bronx. Mott Haven is the very southern extremity of the borough, and conditions of the parish are as emphatically down-town as if the location were south of Twenty-third street in Manhattan. Mr. Reynolds has been active for public improvements, in the Charity Organization Society, in Church extension, and especially in the Church Association for the Advancement of Labor. He is a native of Baltimore and a graduate of the University of Virginia. His mother was the granddaughter of President William Henry Harrison. When he went to St. Mary's the parish had 125 communicants. Now it has 410.

The annual supper of the Church Association for the Advancement of Labor was held on the evening of May 6th, the Rev. Joseph Reynolds presiding. Bishop Potter sent a letter in which he said:

"The C. A. I. L. stands for great things, and may well thank God, to-night, that it has done a real and important work. The whole outlook for the mutual understanding of labor and those who are dependent upon it, employ it, or are enriched by it, looks to me, at present, more hopeful than at any time within my recollection, and this chiefly because I do not think there has ever been a day when there have been more honest efforts on either side of the lines which divide the great classes to understand each other. Especially have employers and those whom they represent, learned to respect men in the labor ranks whose candor, temperate speech, clear and direct statement, and enduring sense of equity, have been illustrated on many fields and in many ways."

The Rev. J. B. Thomas, Mr. Harry Lee, and the Rev. W. E. Bentley were the speakers. Mr. Thomas came lately from a course of study in Germany, said goods arrive in Europe from America and are there sold for less than they are at home. This condition, he said, will have to be reckoned with. Mr. Lee is a silk weaver from Paterson. A letter was read from Bishop Huntington of Central New York.

The closing meeting of the Long Island branch of the Woman's Auxiliary for the season took place at Hall Memorial House of Holy Trinity. All old pledges were renewed, and the old officers reëlected as follows: President, Mrs. Samuel Cox; Vice-President, Mrs. Alexander Hutchins; Recording Secretary, Mrs. J. Elliot Langstaff; Corresponding Secretary, Mrs. Robert S. Fanning; and Treasurer, Miss Mary Hunter. The spring festival of the combined charities of the Diocese is to be held at the Church Charity Foundation on May 22nd, from 2 to 10 P. M.

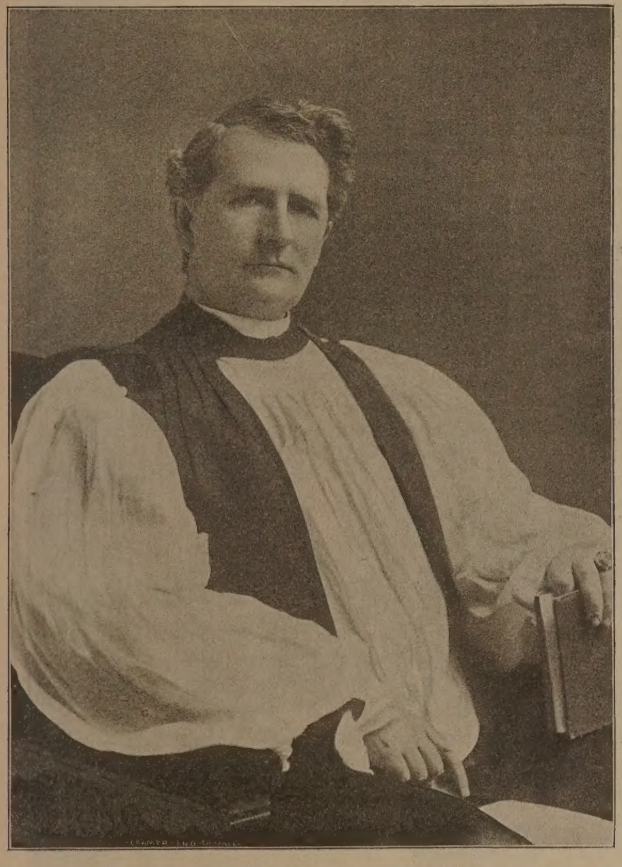
The practice of pausing momentarily in business and recreation to realize God's presence is one of the rudimentary lessons in the Primer of Religion, which teaches us to walk by faith and not by sight.—*Edward M. Goulburn.*

APPROACHING EVENTS IN CENTRAL PENNSYLVANIA.

THE fifteenth anniversary of the consecration of Bishop Talbot, the Diocesan Convention, a gathering of the Woman's Auxiliary, and a missionary meeting constitute a notable conjunction of functions which will occur in the last week of May, in St. John's Church, York; and with them is to be noted a national memorial service in the Church of the Prince of Peace, Gettysburg. The convention meets on the evening of Tuesday, May 27, and continues through Wednesday. On Wednesday evening the Bishop's anniversary will be celebrated, Bishop Dudley, and Bishops from neighboring Dioceses participating. Following this service will be a reception and collation at the Country Club in honor of the Bishop and all visitors.

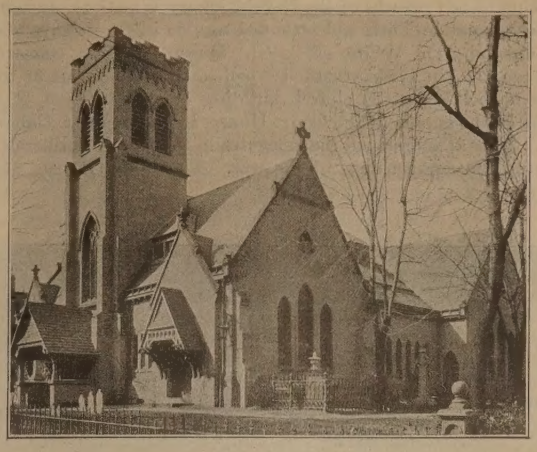
Thursday is to be given to the women. Both morning and afternoon there will be sessions. A luncheon will be tendered the visitors on both days. A missionary meeting will be held Thursday evening, at which addresses will be made by the visiting Bishops, representatives of the general Missionary Society, and others.

On Memorial Day, May 30, special services will be held in the Memorial Church of the Prince of Peace, Gettysburg (Rev. W. N. R. Ashmead, rector). Special excursions will be run from York to this famous battlefield, which is only 35 miles distant. Bishop Dudley will preach the memorial sermon. This church was planned to be, and in time will be recognized as a national chantry. Commemorative tablets adorn its walls and memorial stones constitute a goodly portion of its structure. From North and South men will yearly congregate within its walls to celebrate fraternally and lovingly the deeds and sacrifices of those who fell on this bloody field.



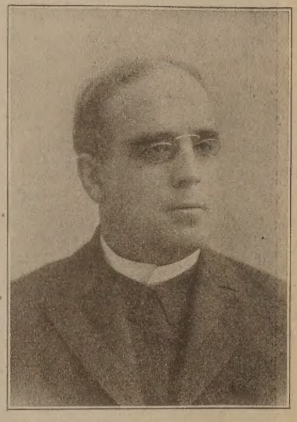
RT. REV. ETHELBERT TALBOT, D.D., BISHOP OF CENTRAL PENNSYLVANIA.

The erection of this church was recently completed through the efforts of Bishop Talbot, who brought with him from the great Missionary District of Idaho and Wyoming the splendid zeal and energy which had made his work so conspicuously successful. In the four years in which he has been in charge of the Diocese of Central Pennsylvania, which the Bishop describes as more of a missionary field than the one he left, the Church has grown with leaps and bounds. The movement to celebrate the fifteenth anniversary of his consecration has grown out of a general desire to express in some way the appreciation and love of his present flock. It is an open secret that recent efforts to divide the Diocese, much too extensive for any man to cover without shortening his days, have all failed, because neither of the proposed halves was willing to surrender the Bishop.



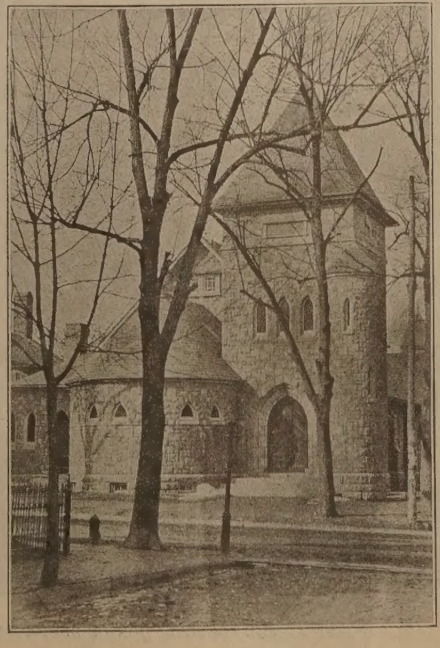
ST. JOHN'S CHURCH, YORK, PA.

The progress in the parish of St. John's has been especially notable. The rector, the Rev. Charles James Wood, is a member of the Standing Committee of the Diocese and one of the best known preachers and writers among the American clergy. During his incumbency four missions have been instituted, two in York, one in Hanover, and one in Delta. A beautiful chapel has recently been erected for one of the York missions and one is about to be erected in Delta. The parish grows steadily stronger in membership and offerings.



REV. CHAS. J. WOOD.

A mere reference to the rich historic associations of the parish of St. John's would not be out of place. It is at least a century and a half old. Its earliest records are lost, but a missionary of the "Society for the Propagation of the Gospel in Foreign Parts" reported in 1755 that he found in York a congregation fully organized.



MEMORIAL CHURCH OF THE PRINCE OF PEACE, GETTYSBURG, PA.

During eleven months of the Revolutionary War the Continental Congress sat in York and attended service in St. John's, where its chaplain, Dr. White, officiated. Queen Caroline, consort of George III., in 1774 presented a bell to St. John's, but as there was no belfry on the church building erected in 1769, it was hung in the cupola of the Court House, in which, later, Congress sat. Here it summoned the delegates to their daily deliberations during the darkest days of the war. The Court House, which to-day would rank second in interest only to Independence Hall in Philadelphia, was demolished in the forties. The bell was then returned to the church and placed in the tower, added in one of several enlargements of the building. A portion of the original walls still stands. The bell is now for a time out of use, having become cracked while being tolled during the funeral of President McKinley.

SCENE AT THE CONSECRATION OF BISHOP OLMSTED, ST. JOHN'S CATHEDRAL, DENVER, MAY 1, 1902.

A VENERABLE PARISH—ST. PETER'S CHURCH, PHILADELPHIA.

AN HISTORICAL SKETCH.

By the Rev. George Woodward Lamb.

ON THE 4th day of September, 1761, this church was solemnly set apart for the worship of Almighty God, the sermon being preached by the Rev. William Smith, D.D., Provost of the College of Philadelphia (now the University of Pennsylvania). The building was erected during the rectorship of the Rev. Robert Jenney, LL.D., rector of Christ Church from 1742 to 1762. The charter of the united churches of Christ Church and St. Peter's, granted by the Proprietaries, Thomas and Richard Penn, in 1765, was enlarged in 1809 to include St. James' Church, the latter becoming a separate parish in 1828, and four years later Christ Church and St. Peter's became distinct corporations.

ST. PETER'S CHURCH, PHILADELPHIA.

When the church was opened there was no Bishop to consecrate it, the succession not having reached the American Continent, and our churches being under the care of the Bishop of London.

The Rev. Dr. Jenney died in 1762, at the age of 75 years, having been rector of the United Churches for 19 years, and lies buried under the nave. In the same year, the Rev. Dr. Richard Peters became rector, and arranged, with Archbishop Secker of Canterbury, the particulars of the union of Christ Church and St. Peter's. He died in 1776, having resigned the rectorship the previous year, and was also buried under the nave near the chancel rail.

The third rector was born in Philadelphia in 1737—the Rev. Jacob Duché—and this rectorate covered the period between 1775 and 1798. Mr. Duché held the office of Professor of Oratory in the College of Philadelphia, after the War of the Revolution endeavored to secure the Episcopate for the United States, and was present at the consecration of Bishop White in the chapel of Lambeth Palace in 1787. On September 7, 1774, before the Continental Congress in Carpenter's Hall, Philadelphia, the Rev. Mr. Duché, in vestments, and with a clerk, read a service from the Prayer Book. On his death, in 1798, Bishop White succeeded to the rectorship, and by a stipulation made by the three parishes, continued as rector of the United Churches during his life time. His death, in 1836, dissevered the connection of the United Churches.

During the first 129 years of parochial life, St. Peter's was ministered to by eight rectors, the last of which number being the Rev. Dr. Thomas F. Davies, now Bishop of Michigan, and whose rectorship covered a period of about twenty years. Of these eight rectors, four were chosen for the episcopate, *viz.*, Bishop White, whose history is well known; Bishop De Lancey, Western New York; Bishop Odenheimer, New Jersey, and Bishop Davies. It was during the rectorship of Dr. Odenheimer that certain "novelties," as they were looked upon in those days, were introduced into the parish, *i.e., daily* morning and evening prayer, and a celebration of the Holy Communion on every Sunday and Holy Day.

When St. Peter's was opened, the present flourishing city of Pittsburgh was but a fort; Pennsylvania was unimproved; our ancestors attended services clad in Continental dress; their way to the church led by gardens and yards adorned with flowers. Now, the State comprises three Dioceses; the neighborhood of St. Peter's is surrounded by solid blocks of houses, and the parish ministers to a large number of the poor. Yet, as a bright spot amid densely populated surroundings, there lies the large graveyard; the trees of which give loving shelter to the dead in Christ. It has a country look in a city street, as Trinity churchyard faces busy Wall Street in New York, teaching of something more important than worldly wealth.*

St. Peter's "traditions" appear to have been considered in the framing of the permissive clause in the rubric, according to which the minister may begin the Communion service "where morning and evening prayer are appointed to be said." The chancel is in the east, but the pulpit and reading desk stand at the west end of the church. While the rubric was being discussed, although there was no practical reason for using this permissive clause, it was allowed to stand, at Bishop White's request, his purpose in using it being, so it is said, that he might be spared the extra journey up and down the aisle before the sermon.

St. Peter's, begun in 1758, retains about the same appearance as in the days of George and Martha Washington, and, in the words of Bishop De Lancey, "its wardens had been in general, men of age and experience, and so the parish has stood firm, not given to change in any way, like St. Peter, the Rock-man, whose name it bears." The chimes now in use were presented in 1842, by Mr. Benj. C. Willocks.

But although the building is unchanged, the surroundings have undergone a change; and the parish abounds in activities constantly at work in ministering to the needs of the densely populated district in which it is located, for St. Peter's has become, distinctively, a "down-town" church. Old St. Paul's,

* Quoted from sermon delivered in St. Peter's, by the Rev. S. F. Hotchkin.

PEW USED BY GENERAL WASHINGTON, WITH OPEN DOOR, ST. PETER'S CHURCH, PHILADELPHIA.

founded in 1761, has lately passed under the control of St. Peter's, and with this work and that of St. Peter's House (established 30 years ago), the clerical staff, consisting of the rector, the Rev. Richard H. Nelson, and three assistants, is kept busily engaged. The Sunday services are celebrations of the Holy Communion at 7:30 and 9 o'clock; morning prayer, litany, and Holy Communion at 11; evening prayer, with sermon, is appointed at St. Peter's House for 4 o'clock, and the regular evening service, chorally rendered, is held at the church, with sermon, at night. On Holy Days there are two celebrations of Holy Communion besides morning prayer; while during the week, besides a celebration each Thursday in the church at 6:30 A. M., and one at St. Peter's House each Wednesday at 7 A. M., *daily* morning and evening prayers are said. The communicant list is a little short of 1,000; of 900 sittings in the church, one-half are free; there are maintained a day school and kindergarten; and almost every conceivable agency that would be of benefit to the poor people of the parish and neighborhood, is in use.

For some time the parish house has been insufficient for the accommodation of the many organizations meeting there, and now a new building is to be erected upon the site of the present

ST. PETER'S CHURCH, PHILADELPHIA.

one, and on adjoining property. The style of architecture is to be Colonial, and the building will cost about $25,000, of which a considerable sum is already in hand. The architects are Messrs. Cope & Stewardson of Philadelphia. It is hoped the work will be completed in the early autumn.

The Rev. Richard Henry Nelson, the present rector, is the eleventh in a period of about 140 years, and was born in New York City. He was ordained deacon and priest in 1883-4 by the late Bishop Williams of Connecticut. Mr. Nelson came to St. Peter's in 1897 from Christ Church, Norwich, Conn., where he spent ten years of his ministry.

St. Peter's has kept to the front with its tradition of providing Bishops for the Church. Four rectors of the parish have found their call to the episcopate; and the late Bishop Kemper was at one time assistant minister in the United Churches, and although not connected therewith at the time of his election, was consecrated in St. Peter's.

During the balloting for Bishop Coadjutor of Pennsylvania, in February last, the Rev. Mr. Nelson developed a strong clerical following; on the first he received 29 votes, and in the second ballot was in the lead, having 61 votes. The third and final ballot showed that his strength had greatly increased, he receiving 76 of the 182 votes cast, and only 17 less than the number required to elect.

In the vestry room of St. Peter's may be found many and interesting parish antiquities. There may be seen a copy of the famous "Vinegar Bible"; a pair of handsome candelabra, presented by Joseph Bonaparte to Mr. and Mrs. Joseph Sims,

REV. RICHARD H. NELSON.

and in turn bequeathed to the church by the widow of the grandson; a chair, once one of a set in Bishop White's parlor; another, made from the oak wood of which the old belfry was constructed, and which was taken down sixty years ago; while the clock, which governs the commencement of the service, was at one time in the study of Bishop Odenheimer.

The writer acknowledges the courtesy of the present rector of St. Peter's, and the Rev. S. F. Hotchkin, Registrar of the Diocese, in placing at his disposal the facts of the history of the parish. Several of the pictures here printed are used by courtesy of *The Church Standard.*

AFFECTION.

By the Rev. Cyrus Mendenhall.

AFFECTATION is detestable. If we may speak of it as a disease, with some individuals it is chronic, with others acute. The exciting causes are various. Your chronic never is natural. He is in an abnormal condition. He belongs to the Sham family, and has lost his true self.

In the acute type, the unfortunate is sometimes natural, but on occasion may "put on airs" and become artificial. How absurd, how hypocritical all this is! Why should one be ashamed of one's self? No quality a person really has makes him so ridiculous as those assumed. The unnatural deceives no one but the actor. A disguise is shallow, and generally readily recognized.

Affectation shows itself in various ways; but no matter how, when, or where, it makes a fool of the person practising it.

No class of persons is exempt. Those who should know better fall into it. A reputation for wisdom, a profession of piety, a position of honor, any of these or all combined are not enough to shut out and keep out an affected person.

Sometimes it crops out in manner. Importance is unduly felt and shown.

A humorist said: "When I see an affected dignity it suggests an inflated balloon, and I am possessed with a desire to prick it and see the gas escape." Mr. Pompous reminds one of the frog in the fable. I have known people of good sense and good manners to be in speech or otherwise "affected," if, in their opinion, circumstances called for it, such as a desire to make an extra fine impression, for instance.

It is an offence against good taste, and good morals as well. To be something you are not, or, more correctly, "aping" or pretending to be what you are not, is a species of lying. Lies may be spoken or they may be acted. Affectation acts a lie. Logically we conclude a person who shams is ashamed of his personality, hence copies someone else, or otherwise plays the hypocrite. Such procedure is as though we put on a suit of clothes not made for us.

My plea is that we do no violence to our individuality. Be yourself, be natural.

Religion doesn't always escape. Not that people intend to be artificial, but somehow something vague, misty, and impracticable enters into the conception. Business, literature, art, gossip, we look at, speak of, and consider in a simple way. Let religion be the topic and we appear in some artificial mood. Of course fitness is to be observed. We need reverence, but that doesn't imply that we must be coldly formal, or hackneyed, reserved, and technical.

Do not copy the expressions of others. Be true to self.

Sir Joshua Reynolds, the celebrated painter, used to say, "I only look at the best pictures; a bad one spoils my eye."

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT:—*Old Testament History from the Creation to the Death of Moses.*

By the Rev. ELMER E. LOFSTROM.

AN INTRODUCTION.

BY THE WARDEN OF SEABURY DIVINITY SCHOOL.

THE thousands of Sunday School teachers who every week turn to a certain page of THE LIVING CHURCH for help in preparing to meet their classes, will, I am sure, regret to miss from the head of the page the familiar name of the Rev. E. W. Worthington, who has done such faithful and excellent work there, work which entitles him to the hearty thanks of all of us who are fellow-laborers in the Sunday School.

The Rev. Elmer E. Lofstrom, the new editor of the Helps on Sunday School Lessons, is a graduate of the University of Minnesota, where he left an excellent record, and received his B. A. in June 1896. In the following September he entered Seabury Divinity School from which he was graduated with honor, receiving his B. D. in 1899.

Most of us older men were sent out to teach others what we had never been taught ourselves; *i.e.,* the art of imparting Biblical and doctrinal truth. But in his seminary Mr. Lofstrom had the advantage of more than a year's course in Religious Pedagogy, which covered not only theoretical lectures, but practical drill in every department of Sunday School work, organization, discipline, and instruction.

Since entering upon parochial work, Mr. Lofstrom has taken a special interest in educational work in his own Sunday School, and also as Chaplain of the Breck School, an important Church institution within the bounds of his own parish. I, therefore, have confidence that the Sunday School teachers will find in Mr. Lofstrom an excellent leader, one who is well equipped for his task, and one who will put his heart, as well as pen, into his work.

A. A. BUTLER.

THE CREATION REVEALS GOD.

FOR TRINITY SUNDAY.

Catechism: I. and II. The Christian Name. Text: Ps. cii. 25, and Rev. iv. 11. Scripture: Gen. i. 1-31.

FOREWORD. It is hardly possible to write "Helps" which will be helps for all grades in the Sunday School. Helps for the senior and Bible classes are more common and a good commentary furnishes also aid for these. What is most needed, perhaps, where there cannot be a graded series, is help for the teacher of the intermediate grade, children from eight to twelve. These helps will be mainly designed for these, though it is to be hoped that they may also be of some help to the others.

To the teacher, I would say that in teaching this and every lesson you must bear in mind so as to shape your work:

First, that the child does not and cannot understand theology. Nor is it your work to teach theology. Yet back of and shaping your work, even as the skull, hard and without beauty, gives shape to the beautiful face, must be the truth about God as "this Church has received the same."

Second, that your method of presenting the truth must be determined, not by the truth but by the age and nature of the child. Unless you can interpret the truth which you are teaching *into words and ideas which mean something to the child,* you are to all intents and purposes using a foreign language. *You must proceed to the unknown only through the known.*

Third, that the purpose of your teaching is not to present truth for its own sake but for the children's sake. You are to train the child for the sacramental life of the Church, the Divinely given means for building up a Christ-like character.

LESSON TRUTHS.

Before you can begin your exposition of the lesson to the class you must determine what truths you wish to bring out in order that there may be some definiteness and point to your teaching. You will not be able to bring out all the truth to be found in each lesson, but you should bring out some truth from each lesson. In this lesson, truths suggested are:

1. God is Eternal (vi.).
2. God is the only Creator (vv. 2-5).
3. God is Almighty (vv. 6, 7).
4. God is All-Wise (vv. 9-25).
5. God is All-Good (vv. 26-31).

These truths are not confined to the verses indicated for each, and you need not limit yourself to them. They run through all the verses, but you must bring out one at a time that progress may be made as the lesson proceeds. Each truth also carries a lesson with it.

1. God is Eternal, therefore I can trust Him.

This is the first truth and its lesson which you wish to bring out. Don't begin by announcing it. To illustrate now the rule that you must proceed to the unknown only through the known: "Eternal" means nothing or very little to the child. Neither does "in the beginning," and even "create" needs some light to be understood. Begin with something at hand, a pencil or a watch. What is it? How did it come to be what it is? Did it make itself? How about the church building? The trees, grass, rivers, hills, clouds, and sky? Did these all make themselves? Then there must have been a time when they were not there.

Now try to give some perspective to time. It takes experience to give us ideas of space and time, and the child's ideas of these are limited by his experience. You must therefore work back through that. If they know of any events in history it will help you. Show them that long before anything that they know, the earth was, and yet it was made. So there must have been a time when it was not. But there was still someone there to make it (Ps. xc. 2). But who made God?

Now you have made "Eternal" mean something. Read v. 1. *Your* order has been: The earth and the sky were made by God in the beginning. Yet it is all there. Now if God made all these beautiful things I can trust Him to take care of me (Deut. xxxiii. 27).

2. God is the only Creator. He made and understands me.

But this (v. 1) was not done all at once. When the earth was made it was not the beautiful earth it is now. It was waste and void (explain v. 2) and all was darkness. But the mind or Spirit of God brooded or fluttered lovingly (v. 2) over the waters. Point out how this "breath" of God was working for Him, and soon had made a change in the earth (v. 3). Light is always better than darkness except for "those whose deeds are evil." Speech reveals thought. God's first thought as he looked on this dark world brought to it light. Later, when He would make a new creation out of man's world which had become very dark by reason of man's sin, His Son came as the first real light which could shine in this (moral) darkness and not be overcome by the dark (St. John i. 5). Light was only the first change made in the world by Him and His creation is still going on in all the changes that are taking place on the earth. As everything else, so He made me.

Go back now to your watch. The children do not understand it, but the man who made it does.

3. God is Almighty, He can protect me always.

As yet there was only light. The sun, moon, and stars could not yet have been seen by a man on the earth, though their light shone through the mists and clouds. This order of creation is the same as that given by the scientific explanation, though this account does not pretend to be such. It is the simple account of things as they would appear to a man on the earth. Each day is not a natural day of 24 hours, but each step is as it were a day's work to God (II. St. Peter iii. 8). If a 24 hour day were meant, there could be no intelligent sense in which God rested on the seventh day more than on the eighth or ninth. The second "day," a division was made between the heavy watery clouds above and the water which was then everywhere on the earth (vv. 6-8). This firmament or "expanse" is the air. The air to us is wonderful as God's works always are. It forces itself everywhere, brings light and life to all, and makes the blue sky. We could not live an hour without it. God can give us everything we need. Anything we need He can give us.

4. God is All-Wise. His work only is perfect.

So through all the days God prepares the earth for man. On the first three days are prepared three vast empty tenements or habitations. On the second three, these are furnished with occupants in the same order. The first day, the light, the fourth, the lights. The second day, the air and water; the fifth, the inhabitants, birds and fishes. The third, dry land, the sixth, animals and man upon it. It all shows the order and wisdom of God. Each day's work was "good" and all when it

was complete was "very good." Man can make almost nothing perfect. God must be All-Wise to make all things good.

5. God is All-Good. I must try to be like Him.

But God was not simply showing His wisdom in creation, but also His Love. When all was ready He created man, who could love Him and be like Him. Man is made in the image and likeness of God (v. 26) in no mere physical sense, because God is a spirit and no physical likeness can exist of God. But man's soul is like God, a spiritual personality with a self-determining will. Man is like God as a candle is like the sun which kindles it from its own light. Show God's goodness in providing all things for His children and apply it to the pupil as the child of God (Cat. for day).

The word "create" is used only three times in the chapter. Of the origination of matter in v. 1, of life, v. 21 (the summary of the fifth day), and of soul, v. 27. It is remarkable that these are exactly the points where Nature says to Science: "Thus far and no further." Man can help develop these when he has them, but he cannot make matter, or life, or soul. Here must come in a personal God who can create.

This account does not either affirm or deny the theory of development. It simply sets forth the *fact* that God created all things; the *how* is relatively unimportant. Yet the theory is nowhere contradicted here.

Note.—Primary teachers will do well to omit the first and third truths but impress the other three upon the children by many familiar illustrations. Trace everything the child is and has back to God, so simply that the child must understand.

Correspondence

All communications published under this head must be signed by the actual name of the order. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE NAME "CATHOLIC."

To the Editor of The Living Church:

THE following Declaration by the Archbishops and Bishops of the Irish Church was issued to the Synod of 1902:

"The Archbishops and Bishops call the attention of members of the Church to the increasing misuse of the term 'Catholic,' to describe, without any qualifying designation, that body of Christians only who acknowledge the supremacy of the Bishop of Rome. Members of the Roman Catholic Church are now commonly designated as 'Catholics,' while members of our Church, and others who hold all the doctrines of the Holy Catholic Church as defined in the ancient Creeds, are not infrequently described as 'non-Catholics.' This is not a mere question of 'names and words.' The Catholic character of the Gospel of Jesus Christ and of the society which He founded is one great feature which distinguishes Christianity from all other religious systems. Christ's Church is universal, or Catholic, in the fullest sense of the term; its mission is to all; its membership includes 'all nations, and kindreds, and peoples and tongues.' If we now surrender our title of membership in the Catholic Church, and concede it to those only who accept the authority of a particular Bishop, we give up an important point in that faith which was once for all delivered to the Saints. So important was this point held to be in early Christian times, that belief in 'the Holy Catholic Church' was made an article of faith by those who compiled our Creeds. To be a 'non-Catholic' is to be outside the Body of Christ; and to be described as 'not a Catholic' is equivalent to being described as 'not a Christian.' It is probable that in many cases these terms are used thoughtlessly, without considering their significance and importance; but we cannot consent thus to narrow the Church of Christ, or to accept the position of aliens from the commonwealth of the Israel of God."

Is it not time that a similar declaration might be issued with a request for it to be read in every church by the Bishops of the American Church, in view of the impertinent way Romans try to monopolize the name of "Catholic," and the ignorance of many of our Church which, in many cases, permits them so to do without interference? Should the Romans be allowed to use this term, with the consent of so many of our own Church, without rebuke? Yours faithfully,

Eastport, Maine. William Henry Bowers.

STICK TO THE RUBRICS.

To the Editor of The Living Church:

LET me supplement what the Bishop of Georgia recently said, in The Living Church, on "Sticking to the Text."

It might be interesting to have some clergymen who persistently break rubrics, answer the question what rubrics are for, and why priests, who proclaim law to the people, should themselves be examples, every Sunday, of violating law. Devout and intelligent laymen in different parishes, complain that they seldom hear the Ten Commandments any more in church. One tells me he has not heard them in a year; and he is a regular worshipper.

The rubric just before the Commandments in the service of the Holy Eucharist is clear: "The Decalogue may be omitted, *provided it be said once on each Sunday.*"

Another, when omitting the *Gloria in Excelsis,* substitutes lines not found in Hymnal, Prayer Book, or Bible.

Whatever our opinions about the propriety or impropriety of the services, it is surely incumbent on us to "Stick to the Text," and—to the Rubrics. W. H. Tomlins.

"ROCK BOTTOM."

To the Editor of The Living Church:

I WAS very much amused by your quotation from *Church Life,* in a recent editorial. As you were concerned about the ecclesiastical issue involved, you failed to see the funny part of it—or at least you did not laugh. But I know how hard it is for an editor to laugh. It is awfully serious business; but I fancy you did smile when you said that the Ohio paper "wisely replies," that "we are leaving the moorings of sand over which we have been lying in jeopardy, and are returning to the old moorings where we may drop anchor on a rock bottom."

That reminds me of a sermon I heard of, preached by a landsman to a congregation of sailors. The preacher described the terrors of the storm and the abandonment of almost the last hope, and then at last he said: "But one thing is left for us to do; we must cling to the anchor!"

The fact is, you know, sand is about as good anchorage as can be found. Mud may be a little better for a first hold, but if your anchor gets well down in the sand, you are all right. I have run before many a gale on the lakes for "sand bottom" marked on the charts, but have several times been in peril by dropping anchor on a rock bottom. The anchor slides over the rocks, there is nothing for it to hold to.

I am not sure that there is any lesson, ecclesiastical or moral, in this letter, and I am not sure that if I were the Editor I would print such a letter. If you do not care for it, send it to the Ohio editor who has such a fancy for "rock bottom"!

C. W. Leffingwell.

[Our friend in Ohio, who rejoiced that "we are leaving the 'moorings' of sand over which we have been lying in jeopardy every hour for a long time, and are returning to the old moorings where we may drop anchor on a rock bottom," probably felt that *mud* had been sufficiently tried by others for the anchor of the Ship of the Church, and that it did not work as well there as it does on Lake Michigan or Lake Erie. Very likely, too, he felt that the Church's anchor was arranged with a special magnetic searchhook that would find a cleft in the rock, fasten on to it, and hold the old Ship with greater security than any sand or mud bottom could afford; for a ship will *rock* when fastened to the ground, but she can only *ground* when fastened to a rock.—Editor L. C.]

A CORRECTION.

To the Editor of The Living Church:

IN YOUR issue of May 10th appeared a publishers' advertisement of a book of which the undersigned is a joint-author, *Psychic Research and Gospel Miracles.* In this advertisement was an endorsement from Mr. Thomson J. Hudson, the first sentence of which, referring to the book's title, was incorporated with the endorsement through a compositor's error; whereas it should have formed a line by itself with quotation marks.

In further justice to Mr. Hudson I desire to have it understood that that gentleman's kind endorsement should be qualified by the reservation that he disagrees with the authors of this book with reference to their attitude upon spiritism.

Buffalo, N. Y., May 12, 1902. Edward M. Duff.

The avalanche that has slidden a mile does not stop for trifles. And the soul of any man who has gathered momentum by years of consistent living shall not stop at a trifle like dying. —*Thomas K. Beecher.*

Literary

Religious.

Contentio Veritatis. Essays in Constructive Theology. By Six Oxford Tutors. New York: E. P. Dutton & Co. Price, $3.50.

Whether the writers of this volume of essays set out with the intention of putting *Essays and Reviews* and *Lux Mundi* into the shade or not we cannot tell. One thing is plain, they have accomplished this result. But while the Church was much disturbed by the two books just mentioned, we need not apprehend that the work of "Six Oxford Tutors" will create much commotion. One reason is that we have learned that no great harm was done by the former books, and another is that we are getting used to having the various articles of the Christian Faith questioned by those who have sworn that they believe *all* of them at their Baptism, and at Ordination have been sent to teach them to others.

The first essay is on The Ultimate Basis of Theism, by the Rev. H. Rashdall, D.Litt., D.C.L., Fellow and Tutor of New College, and Preacher at Lincoln's Inn. The writer frankly acknowledges himself an Idealist, and proceeds on the basis, which he shares with Mrs. Eddy, that: "Things cannot be conceived of as existing by themselves. They exist only for mind." His conclusion is that "Christianity must in the main rest upon the appeal which Christ makes to the moral consciousness of man," which is indeed a shaky foundation.

The second and seventh essays are by the Rev. W. R. Inge, M.A., Fellow, Tutor, and Chaplain of Hertford College, formerly Fellow of King's College, Cambridge, and Bampton Lecturer. His first essay is on The Person of Christ, and his second on The Sacraments. The essay on The Person of Christ contains much that is valuable; although it is marred by concessions to "modern thought" so-called. It is a pleasure to know that Mr. Inge thinks it "still an integral part of Christianity" that "there was an unique Divine Incarnation in the Person of Jesus Christ." He says: "If Christ did not claim to be the Son of God in an unique sense, the Gospels are too untrustworthy to build anything upon them." "There is one Divine attribute—sinlessness—which Christianity can never surrender." St. Jude seems to have given obsolete advice when he exhorted men "to contend earnestly for the Faith once for all delivered to the saints." The idea now seems to be to give up everything possible and try to concede all one can to heretics.

The article on The Sacraments is most offensive to pious eyes, and is quite the most objectionable of the whole seven chapters. We will not shock the devout reader by saying anything more definite.

The third essay is by the Rev. H. L. Wild, M.A., Vice-Principal of St. Edmund's Hall, and is on the Teaching of Christ. This, although rather modern in style, is not so unpleasant as most of the others.

The essay on The Permanent Religious Value of the Old Testament, by the Rev. C. F. Burney, M.A., Fellow and Lecturer in Hebrew, of St. John's College, and that on Modern Criticism and the New Testament by the Rev. W. C. Allen, M.A., Chaplain, Fellow, Subrector, and Lecturer in Theology and Hebrew of Exeter College, are simply resumés of the current teaching of the higher critics. Of course the idea of Inspiration, as Christians have previously held it, is scouted and sneered at. Our Lord's own words regarding Psalm cx., Jonah, and Deuteronomy are made of no effect by Bishop Gore's transplanted doctrine of the Kenosis.

The sixth essay on The Church, by the Rev. A. J. Carlyle, M.A., Chaplain and Lecturer in Theology (formerly Fellow) of University College; Rector of St. Martin and All Saints', Oxford, has nothing new in it. He generously throws over most of the traditional teaching on the subject, and is queer on Episcopacy like most of the "thinkers" of our day.

One very good thing about the whole book is that it is written in a heavy, uninteresting style, so that few people will read far into the volume, and fewer yet will know what the writers mean.

It is a sad decadence at Oxford from the days of Pusey and Newman and Liddon to these six tutors. But God still reigns in heaven, and we need not distress ourselves too much about what newfangled errors are put forth even at the University of Oxford.

Frank A. Sanborn.

Kinship of God and Man. By the Rev. J. J. Lanier. In two volumes. Vol. I. Good and Evil. New York: Thomas Whittaker, 1902.

The writer seeks to show that "good and evil necessarily grow out of the kinship of God and Man, and that the forgiveness of sin is possible only through the incarnation of God in us, bleaching our sin-stained nature white as snow." The motive, and in some details the execution, of the work is excellent; but Mr. Lanier betrays a lack of sufficient theological equipment for his task of making the fundamental doctrines of Christianity appear reasonable to ordinary thinking men.

He holds that "good and evil is the God-established spiritual antithesis in the universe." God seems to be regarded as sharing in man's suffering—not merely in Christ's Manhood, but in His own eternal nature. The same exaggerated emphasis on the Kinship between God and man leads him to say that God is under obligations to man even more binding than those which rest upon man towards God. In an effort to get rid of the penal aspect of the Passion of Christ, he appears to banish its objective nature as the means of redemption, and its vicariousness. His notion seems to be that the Passion is an edifying revelation which inspires us in the contemplation of it to suffer likewise in the effort to forsake the sins which caused it. This is altogether inadequate. He believes in a probation after death; and (we may be mistaken) seems to contemplate the ultimate rescue of all from death and hell.

Phrases occur all along which in a theologian's hands would mean dangerous heresies. We are not always sure what they mean with Mr. Lanier, although his literary style is clear enough. Thus he says, on p. 191, "The one word used to describe the *post-resurrection* life is *heaven.*" Is there then no resurrection to damnation? He says: "The most colossal and unscriptural error a crude and imperfect theology ever taught is that physical death cuts off 'repentance unto life.'" His language touching the incarnating of Christ in us is very baffling in places. F. J. H.

Thoughts for the Sundays in the Year. By the Rt. Rev. Handley C. G. Moule, D.D., Bishop of Durham. Chicago: Fleming H. Revell Co.

These thoughts were published last year in the *Sunday at Home,* and are now reprinted in book form. It is a real spiritual treat to read a book by a learned man, who still believes the Christian Faith as our ancestors believed it. Thank God for the gift to us of a few good, pious Evangelicals, who still in all simplicity accept the plain words of Holy Scripture and feed their souls on God's Word! It is a privilege to read a book like this, which breathes in every page devotion to our Divine Lord and faith in His Atoning Blood on the Cross for our redemption. The 52 sections are all most helpful spiritually, and in many of them there is also intellectual refreshment. Bishop Moule combines in an extraordinary degree the gifts both of intellect and heart, and this little volume of simple meditations is an evidence of the fact. F. A. S.

The Pilgrim's Path. A Book of Prayers for Busy People. Compiled by Frederic E. Mortimer, rector of St. Mark's, Jersey City. New York: R. W. Crothers.

This little book of prayers, which has already had a sale of over thirteen thousand, appears in a new dress, printed on better paper and with new and much more artistic illustrations. It combines, within the compass of one hundred pages, just what one needs to put into the hands of children or young communicants, and is published at a price which enables one to give it away in numbers without a strain on one's resources.

The prayers are brief and to the point; the instructions on how to read the Bible and how to make a confession, clear and sensible. There is an excellent summary of Christian doctrine at the end of the book with suggestive selections of psalms to be used on special occasions.

The illustrations add greatly to the usefulness of the book, especially with children. There are a number of full-page cuts, a series of stations, and a set of pictures paralleling the action of the priest in offering the Holy Sacrifice with the events of our Lord's Passion.

The very large circulation of the book shows how timely it is, filling a real need. It promises to do for children and busy people, what the *Treasury of Devotion* has done for so many souls—led them on in the way of perfection. W. W. W.

Fiction.

Mary Garvin. The Story of a New Hampshire Summer. By Fred Lewis Pattee. New York: Thomas Y. Crowell & Co. Price, $1.50.

A story of country life told with a deal of spirit and enthusiasm. The romance is somewhat clumsy but there is nothing clumsy about Joel, the hired man of Asa Garvin. He really is the book. Since *David Harum,* no one has appeared that could hold a candle to Joel. He scintillates the brightest, wittiest speeches throughout the book, and makes it much alive. The descriptions of scenery and the homely life of the New Hampshire farmer are of a fine literary flavor. The book is excellent.

The Heroine of the Strait. A Romance of Detroit in the Time of Pontiac. By Mary Catherine Crowley, Author of *A Daughter of New France,* etc. Illustrated by Chas. Grunwald. Boston: Little, Brown & Co. Price, $1.50.

In this second story of Old Detroit, laid in a later period than her *Heroine of New France,* Miss Crowley has drawn much from the original French manuscripts and documents in the collection of the Michigan Pioneer Association. She has used the privilege of the novelist to weave from these sources a delightful story.

Of course it is a story of fighting; for the life about the frontier as was Detroit in 1760 was full of alarms, of ambush, of raids from dissatisfied Indians and the recently conquered French Canadians. The Englishman had just taken possession of Detroit at the opening

of the story. Pontiac, that heroic figure which stands so high above his fellows, resented being transferred from French to English rule without being consulted.

The author has followed the historical version closely, but has found ample place for her love story, which is above reproach. The petty jealousies of the traders and the soldiers of the garrison, the real little wars which continued almost uninterruptedly for years around the post, are dramatically re-told. The interest is kept without flagging. The ending is what it should be.

The Opponents. By Harrison Robertson. New York: Charles Scribner's Sons. Price, $1.50.

While the shock of the first chapter checks up the blasé reader for a bit in Mr. Robertson's book, the following chapters are more amiable and conventional, so that one drops with no sickening thud perhaps. Still the descent is rapid and a little disappointing after such a beginning.

Politics form the sinews of war between the opponents whose history this book portrays. Kentucky politics at that—although we hasten to add in deference to Kentuckians, that the politics described as surcharging the voters of the "dark and bloody ground" read like the same article that abounds in the colder blooded North. The "machine" has the same "nameplate" in solid brass on the front.

Sidney Garrard and Morgan Tunstall are interesting figures, or types, if one prefers, and the author has made the most of his material. He has enough genius to find two or three unconventional characters and incidents that increase the interest in the book and mark it as superior to the usual novel.

The Rustler. By Frances McIlrath. With Illustrations by Willard Deming. New York and London: Funk & Wagnalls. Price, $1.20 net.

Miss McIlrath is already well and favorably known as the author of some short stories of ranch life and army life which have been published by *The Youth's Companion.* She has lived on the stock ranches of which she writes and takes her studies from life. *The Rustlers* is well written, with an easy, pleasant, narrative style. The author keeps her characters well in hand, and develops her plot according to accepted canons. The Rustler, Jim, is an interesting specimen of the cowpuncher of the manly, capable sort. Miss McIlrath uses as her foil for Jim, a New Yorker; while Hazel, the New York girl in whom Jim becomes interested, is well contrasted with the type of Mary.

Some would consider Hazel quite impossible, but she helps to make the story "go," and one can pardon such improbable things as she experiences, in the simple pleasure of reading about the other fortunes involved.

Miscellaneous.

Stephen Arnold Douglas. By William Garnett Brown. Boston and New York: Houghton, Mifflin & Co. Cambridge: The Riverside Press, 1902. Price, 65 cts.

Apart from campaign biographies, there was no life of Stephen A. Douglas, and Mr. Brown has written an interesting sketch of a man whose life surely deserved to be written. It is evident that there are two men named Stephen A. Douglas, and that the second is the one who will live in history. The first was a man marvelously successful in winning office, eloquent in speech, aggressive in political movements, now a blazing effigy and now a popular idol, a man whom the whole North denounced for yielding to the slave power, and, later, a man whom the Northern Democracy followed, and to whom Horace Greeley looked as a possible Republican President.

But the old men who knew this Stephen A. Douglas are passing away, and the younger generation only thinks of him as one whose name is forever welded to that of Lincoln. At the bar, in love, in politics, the men were rivals; Douglas leading at first; then the strife being more close; then the great Senatorial fight of which Lincoln truly said, "Douglas took the trick, but I won the game"; at last the rivalry died away, and Stephen A. Douglas stood by the side of Lincoln on the day of his inauguration. The giant rose and shook off all that was little. In the great drama of those days, Lincoln is Hamlet, and Douglas owes his interest to the fact that one cannot understand Lincoln without him. Mr. Brown recognizes that it will be Lincoln and Douglas to the end of time.

Roland Ringwalt.

The Rise and Development of Christian Architecture. By the Rev. Joseph Cullen Ayer, Jr., Ph.D., Lecturer in the Episcopal Theological School, Cambridge, Mass. Milwaukee: The Young Churchman Co. Large 4to, gilt edge, with many illustrations in half-tones from photographs. Price, $1.50 net.

Readers of The Living Church will recognize in the foregoing title the series of papers published in these columns during the winter. They now appear, with a number of additional illustrations, handsomely printed on heavy paper and with attractive as well as substantial binding. The papers themselves are of real value and interest, not only to those fortunate ones who have traveled among the Cathedrals and other churches depicted, but also to those who are obliged to obtain their information without leaving home. The book should find many eager readers in this attractive form.

SUGGESTED DRAFT FOR A VATICAN ENCYCLICAL.

RESPECTFULLY SUBMITTED BY THE REV. F. N. WESTCOTT.

To the Editor of The Living Church:

IT IS not in accord with our Apostolic custom, sitting as we do in the chair of Peter the Fisherman, and burdened as we are with the manifold cares and distractions of the Apostolic See, as Sovereign Pontiff of the Holy Roman Mother and Mistress of all Churches, to correspond with editors of Protestant papers; but we feel that perhaps the exigency of the present moment justifies us in departing from the Sacred Traditions of our Exalted Estate, that we may the more freely address you, a wandering sheep of the Protestant Fold, concerning a matter very near and dear to our Venerable and Apostolic Heart.

That you may the better comprehend the subject matter of our deep solicitude, we venture to remind you that for many years we have hoped and prayed for the return of the Anglican Schism to the Holy Bosom of the Holy Catholic Church; and at times it seemed to us that our long cherished hopes were about to be realized, like the fulfilment of a beautiful dream. When many years ago the Oxford Movement began, and many Catholic doctrines were revived in the bosom of the Establishment, we said to our several selves, with tears of joy in our Apostolic Eyes, "The wandering sheep are coming back to the arms of their Ever Solicitous Mother, Holy Church"; but as time went on, they did not come; that is, not as we thought they would; and to the great grief and painful amazement of our Venerable and Apostolic Heart, we found that conversions were growing less and less, as members of the Anglican schism were deluded into the belief that they found Catholic Doctrine, Authority, and Sacraments, within their own communion. "Surely," we said to our several selves, "this is the work of our Adversary, the Arch-enemy of Souls, thus to block the progress of the Holy Roman Mother and Mistress of all Churches, the Only Ark of Salvation." And now, alas! to our further amazement and alarm, we learn that the Protestant Episcopal schismatics, in the United States, propose to resume the Catholic Name, and so attempt to rob the Holy Roman Mother and Mistress of all Churches of her peculiar glory, her ancient title, which she has so carefully, piously, and boldly appropriated to herself for many, many generations.

It is in the spirit of Boanerges the Son of Thunder, that we contemplate such a possibility, tending to the fatal delusion of unwary souls. For, be it known to you, that hitherto, when the wandering Protestant sheep have sought the Catholic Fold of the Apostles' Creed, it has been our ancient and Apostolic custom (a custom, we may say, very dear to our Apostolic Heart) to point them to your Protestant name, as indicating and boldly confessing the fatal error of your heretical position, and your sad departure from the Catholic Fold, the only Ark of Safety. But if you discard this name, and call yourselves Catholics, *and worst of all, American* Catholics, we sadly fear that the wandering sheep of Protestantism in search of the Catholic Fold, will be deceived thereby; and in the pride and naughtiness of their hearts, will prefer an American Catholicity to the Wholly Roman Catholicity of the Ancient Mother and Mistress of all Churches; and so will refuse obedience to the Sovereign Pontiff, the Successor of Holy Peter, the Supreme and infallible Vicar of the Holy Ghost, to the eternal damnation of their deluded souls.

Is it not enough that with the many infirmities of advancing years, our Venerable and Apostolic Mind should be distracted by the restless and rebellious spirit of "Americanism," within the Holy Bosom of the True Church founded on Blessed Peter, without this additional sorrow to add to our cares, this wicked device of Satan to stop conversions, this movement to change your name and call yourselves American Catholics, as if forsooth! the true sons of the Wholly Roman See were foreigners, in their allegiance to the Chair of Blessed Peter?

We implore you with all the pious devotion of our Venerable and Apostolic Heart, to try to stop this wicked folly; lest if you resume the Catholic Name, you thereby rob the Chair of Blessed Peter of one of its most ancient and effective weapons in defence of the Wholly Roman Church, Mother and Mistress of all Churches, in her warfare with Anglican schismatics.

Yours,

The Prisoner of the Vatican.

Perhaps it is only fair to say, that the Higher Critics (including the highest critics) assert that there are traces of four different hands in the composition of the above letter; and that therefore its authenticity is somewhat doubtful, however valuable it may be for ethical purposes.

One of the Three Hundred and Sixty-Five.

By the Rev. WM. P. TAYLOR.

III.—EVENING.

SHORTLY after the evening service the door-bell of the rectory rings and is answered by the Rev. X. himself.

There stand two people of colored extraction.

"Do you object to marrying me and dis lady?" asks the one.

"Step in, please, my friends."

In they bashfully step and are seated.

"Now then, friends," begins the rector, "we have a rule in this parish not to marry people unless we know something about them." Then to the male: "Who are you?"

His name is not recognized.

"And who are you?" to the other.

"I'se Liza D.D.'s daughter," forthcomes.

"Eliza D.D.? I know Eliza D.D.," replies the clergyman; "now we can go ahead."

"Are you single?" to the man.

"Yas, sir."

"Have you ever been married?"

"Yas, sir."

"When did your wife die?"

"Livin' now, sir."

"Living now? Why, how's that? You say you are single and yet your wife is living!"

"I found she had another husband livin', sir."

The man is put aside, *pro tem.*

"Are you single?" to the woman.

"Yas, sir."

"Ever been married?"

"Yas, sir."

"Where is your husband?"

"Ain't seen him for nine months, sir."

"Haven't seen him for nine months? Are you divorced?"

"Divorced? No! Why he ain't worthy to get no divorce"—with great feeling.

"My friends, I am afraid I cannot do anything for you."

"He won't never trouble me," answered the would-be bride, reassuringly.

"Perhaps not," said the Rev. X., "but possibly the District Attorney will"; and this interview was brought to an end.

* * * * * * *

The evening's mail:

Three circulars, a P. P. C. announcement, and several papers.

Fifteen minutes are spent frolicking with the baby, and then mother and father prepare for dinner at the home of a to-morrow's bride; after which dinner is to follow the rehearsal of the ceremony at the parish church.

At seven o'clock the rector and his wife find themselves in the midst of a very happy coterie, and, as the *via media* of the coming event, he at once takes prominent position among the guests—next after the bride, in fact—an honor from which he shrinks.

At length all enter the exquisitely beautified dining room and are shown their places at the table. Then there occurs an embarrassing situation in which the pastor has been placed more than once before.

The clergyman is present—evidently; therefore, grace must be said. But how go about it?

Shall they all stand, or sit? Here is ambiguity, forsooth.

The father, who usually exhibits all the composure and self-confidence of a man of unbroken success in life, now almost trembles.

With a look he appeals to his wife, writhing under the agony of this unfortunate exposé as to the domestic religious shortcoming.

Failing of help from the other end of the board, he rises to the emergency and draws out his chair, thus doing something and directing the movements of the company.

Then as if used to it all his life, he reverently nods to the gentleman of the cloth, asking, "Will you kindly oblige us, Mr. X.?"

The mother meanwhile is wigwagging with her eyes at the younger members of the family to keep still and show, all at once, a devoutness of conduct which really takes years to acquire. She thus helps through the crisis and soon all is over. But, alas, the face of the mother—poor woman—shows traces of the wear and tear of a reputation for sanctity which she feels has gone down greatly.

Mirth begins. Stories are told, and the rector, here, is looked upon as the Rex Vivorum; nor does he in one instance at least fail.

To the everlasting gratefulness of the bride and—who can doubt it?—of the bridegroom also, he relates a circumstance which he always, when and where he safely can, tells in the presence of a soon-to-be or a just-made father-in-law.

It is this, to use his own words:

"Once upon a time, a friend of mine sat immediately behind two jolly men in a railroad car. They were talking so loudly that they could not but be overheard, and here is the conversation:

"'Jack,' said the one, 'my daughter, you know, is to be married to-day, and I want to tell you right here that if, in the future, she ever wants a dress or a little pin money, she knows where to get it.'

"Replied the other with a very good-natured laugh and a slap on the back:

"'Tom, that's what they all say! But let me add something; Whenever your heart is warm in that direction, sit down instanter and write out a check. Don't make Kate humiliate her husband by compelling her to ask for it—see? Or rather, be as systematic as you are in your business, and send it regularly, and I'll guarantee they'll be happy ever after!'"

Then to the rehearsal, and it is to be reported of it that it was a very satisfactory affair. There was quite a minimum of the irreligious levity to which such an occasion is liable, and surely one could not construe as very reprehensible this final remark of the bridegroom, even though made in the church, namely:

"I think, in consideration of what we have just gone through, that Grace and I might be permitted to go by ourselves and say Good Evening to each other."

It is now shortly after nine o'clock.

Word comes from the rectory that Mr. X. is wanted. A Mrs. E. E. is very ill.

Without delay, he rushes to the most wretched part of his cure and soon finds himself in the midst of what proves one of the saddest experiences of his ministerial career.

The place was filthy beyond description. Cats, dogs, and rabbits were wont to be housed with the family. The sick person, who was now in a dying state, indeed *in extremis*—lay upon a wrecked and ragged but rare old-fashioned sofa, a relic of better days to which the unfortunate woman had in time past frequently reverted in her conversations with the rector.

Sympathetic neighbors were crowded into the stuffy sick-room, lit only by a small, smoky lamp, while their numerous children frolicked unforbidden and unchecked in the adjoining kitchen, which also served as a living-room. A half-crazy son who swore terribly and constantly, added to the bedlam in the rear.

These neighborly friends, in an ignorant candor which under the circumstances was horribly though of course unwittingly brutal, dwelt in gruesome detail upon the impending death.

A paralytic stroke had made the poor old woman speechless, but, alas! not unconscious.

Her lips moved inaudibly as she looked toward her aged husband. Her husband was so very deaf that even an ear trumpet was of little avail.

"She wants to speak to him!" exclaims some one holding a crying baby in her arms as she notices the unusual efforts of the noiseless mouth and watches a gaze fixed upon her sobbing companion.

Who of those there will ever forget the pathos of what followed?

The wife moved her soundless and trembling lips as they held the great end of the instrument close to her, while the soon-to-be-bereft husband leaned over and strained to catch, if possible, a last sound through the noiseless tube.

God only knows what messages their eyes and hearts, in lieu thereof, sent to one another, for she died soon after, and he never speaks of it.

The clergyman said prayers and withdrew, to go home very,

very sadly, with nothing in his mind but the picture of that awful separation.

Where was the *viaticum* for that poor soul? Let others answer. X. was not unlike others of the reverend clergy.

Home is reached and found very quiet, and with good reason, for every one is in bed—and oh! how tired the Rev. X. himself is, too.

But no! the day for him is not yet quite over.

With a peep at his sleeping boy, he tip-toes back to his study and again faces the preparation before mentioned. It is remarkable how even a tired mind will work under the stimulus of the solitude and quiet of night and concentration.

He makes real progress.

However, bed-time comes. The books—his Bible last—are closed. A trip to the furnace is made, and then follow his devotions.

He retires. As he lies abed—there comes to his mind something which he had lately heard from a clerical friend, an episcopal possibility for a neighboring vacant see, to-wit: an higher exegesis of the words: "I want to be an angel."* He "rejoices in his bed." He even laughs aloud.

The Rev. X. gives himself over in unconditional surrender to sleep.

"Henry! the bell!" succinctly whispers Mrs. X.

"You must be mistaken, my dear."

But there it goes again—audible to the naked ear—indeed the person pulling it evidently knows his business.

Shivering in the icy air, he descends to find a telegram!

It is received. The book is signed, and then the message is read as follows:

"St. Louis, Dec. 15.—Recommend Smith to the vestry of St. Paul's, Middletown. Will write. WAKEFIELD."

The gentleman in white was minded to forward the request by wire at once to the senior warden of St. Paul's, whom he knew very well; but his character prevailed.

Shortly afterward the Rev. X. did get to sleep and to dreams. He dreamt that all this had ended; that he had been called to "a larger and a broader field." Had he been?

[THE END.]

* Original: *Angelos,* angel, messenger, BISHOP.

WHAT MATTERS IT?

"What matters it to me, tho' candles tall
Blend not with daylight, where the table, spread
With linen, ushers in some festival;
Tho' never incense clouds their fragrance shed,
Nor robes of rare device in golden thread,
Nor tender pictures on the holy wall
Bedeck the feast, at which God's saints are fed,
So long as that dear word my ears recall
Which Christ Himself to His disciples spake,
On the black night of treachery, when the bread
And wine He blest, and gave them to His own.
If I that sacrificial feast partake,
I share the sacrifice by which He bled,
And His blest wounds for all my sins atone."

The Church Family Magazine.

What matters it to me that when He comes,
He finds no costly gift of mine to make
The throne of His dear Presence beautiful;
No pledge of love, no symbol of glad faith
To greet Him, and to speak to me of Him
Who is My Light of Light in this dark world?
So long as *He* doth give with open Hand
That wondrous gift, that Food adorable,
What matters it to me; why should *I* give?
Though incense with the prayers of saints ascends
Before the Throne of Him who dwells on high,
While angels veil their faces with their wings,
And saints all robed in white prostrate adore,
What matters it to me how plain and drear
Shall be my welcome to the King of Kings;
How cold and bare the place prepared for Him?
If I that sacrificial Feast partake,
It costs me naught; so then why should I care?
What matters *anything* to me, unless
It falls within the range of my small need,
Or finds response within my narrow heart?
And if it matters not to me, pray why
Should anyone profess to feel the power
Of beauty, reverence, love, thus symbolized
Which I don't feel, and cannot understand?
Alas! Alas! 'tis very sad to see
Men craving things which don't appeal to me;
But then, why should I care? What matters it?

—F. N. WESTCOTT.

THE MORE HUMBLE we are, the more kindly we shall talk; the more kindly we talk, the more humble we shall grow.—*Faber.*

The Family Fireside

A WHITSUNDAY HYMN.

Spirit of Light! disperse the gloom,
In which Thy soldiers struggle still,
Open our eyes that we may see
Chariots of fire on every hill!
Show us the witnesses that cheer,
The Angel hosts that lend their aid,
And—armed with Thy cross-hilted sword—
We'll beat down Satan, unafraid!

Spirit of Life! come like the wind,
With rushing and inflowing might,
Filling Thy temples with new strength,
As morning floods Thy world with light!
Let soul and body glow and thrill,
Cleansed and strengthened by thy breath,
And—born anew—we'll live to Thee,
Children of life, who mock at Death!

Spirit of fire! descend in flame,
Our lips and all our members seal!
In the rent veils of these, our hearts
Thy pure shekinah now reveal!
Kindle with glowing altar coal,
Through soul and sense a fire Divine;
Burning, but unconsumed, we'll stand—
Aflame with Thee—for we are Thine!

—BERTHA P. ATTWOOD WENDEL.

A WHITSUNDAY MEDITATION.

THE most immediately striking result of the wonderful incident of the great Day of Pentecost was not so much the gift of tongues, as the extraordinary change that took place in the Apostles themselves. Previous to the Gift of the Holy Ghost, notwithstanding all the teaching the Apostles received from Him who spake "as never man spake," they remained mere babes in understanding and in action. Slow to perceive, never really grasping the meaning of the wonderful events through which they had passed, and in spite of the illumination of the great forty days, they were unable to remain for even ten days in restful, quiet confidence on the promise of their Master.

But when the Pentecostal Gift has been bestowed, all is changed; these men who babbled like children, all at once speak with the confidence and assurance and knowledge of men to whom all is clear; these men who misunderstood, deserted, denied their Leader, now stand forth, all trace of fear gone, to declare the meaning of His life, His death, His resurrection. There is no uncertain ring about their utterance now; their words leave no doubt that the perspective of the whole is perfectly clear, that they are at last in possession of the key which unlocks the mystery of the life and work of the rejected Son of Man.

This spiritual grasp of things is the Gift of the Holy Ghost. It is Christ who redeems and intercedes—it is His Spirit who interprets and makes known to us, even "the deep things of God."

The Christian life is very much like the lives of the Apostles. Up to a certain point uncertain, wavering, babyish, groping in the dark; then clear, definite, illuminated. The transition point comes when the whole man is given up unreservedly to the Holy Ghost. Then all is so different. Why? Because of the office and work of that Holy Spirit. Listen to what Christ Himself tells us, and remember that what the Spirit was to the first Christians, He is still to all Christians, always and everywhere. Our Lord says:

1. "He shall guide you into all truth." He is therefore the *Guide* to the knowledge of truth. If He is truly received into any human heart, that heart will be led by Him to the truth. Christ said, "I am the Way, *the Truth,* and the Life." The Spirit, therefore, leads us to Christ *the* Truth.

2. "He shall receive of Mine and shew it unto you." He is the *Illuminator,* teaching men the meaning of Christ's life. Where He dwells, the purpose and meaning of that life is clear, and as men study and admire and follow it, fresh light is ever being shed around it.

3. "Ye shall receive power from on high." He is the *Strength-giver.* Wherever the heart is open to receive the "Comforter which is the Spirit of Truth," there is strength to

face the difficulties of life, to endure the torture of unbelief, and to glory in the Cross of Christ.

All this and more was the Holy Spirit to the Disciples of old. All this and more He may still be to us. *Guide, Illuminator, Strength-giver;* leading us to Christ; explaining His life to us; giving us strength to take up our cross and follow in His steps.—Rev. F. L. H. Millard, in *Church Monthly.*

THE CONFESSION OF A THIEF.

By Sarah H. Taylor.

Gathered about a red hot stove, in a room that did duty for bar, office, and general reception room, in a small hotel of a country town in Vermont, were a group of men—farmers, shop-keepers, and a goodly number of the socially inclined loiterers usually found congregated in small hotels.

As they sat with their chairs tipped back against the wall, or nearer to the warmth of the stove and with their feet upon the guard that encircled it, the one who seemed to be the ready talker of the group, turned to a kindly-faced, bronze-visaged man and said:

"Come, Bill, tell us now how you came to reform. This is Sunday night, you know, and it will be quite in the line of a sermon."

The other men joined in the good-natured urging, till the man thus addressed yielded, and began his story; which I will try and give in his own words:

"It's easier to tell how I came to reform than how I came to need it so badly. For my father and mother were two of the best, old-fashioned Christians that ever breathed God's air, and they brought me up to be honest and God-fearin' like themselves—or so they meant. But while I was still a schoolboy both my parents died, and I was left to shift for myself with little capital but my wits.

"I quit school and started in to learn a trade; but I was young and not very fond of work, and it warn't long before I got in with a lot of fellows who hadn't much reputation at stake and were willing to get a living in any underhand way, so long as they 'enjoyed life,' as they said.

"When a fellow begins to go down hill, he's not apt to stop half way down; leastways I didn't. I threw my luck in with the boys, who were little better than a gang of thieves, and it warn't long before I was quite an expert at the trade. Then I left the gang and started in business for myself.

"Well, one night I was down in a little town in New York State and looking for a job.

"I had noticed a rather pretentious old house set way back from the fence on a road that led out of the town; and after sizing it up, I made up my mind I'd try my luck there.

"It was one of them old-fashioned kind with a balcony running clear around the second story. I waited till about nine o'clock, and then crept up near the house and drew myself up by a wisteria vine to the veranda above. I never see them flowers now but I think of that night. The windows were all dark save one around on one side, and that was half opened and a bright light shining out. I crept up on tiptoe, and looked in. Just across the room from the window was a woman, and she was just about the prettiest woman I'd ever seen, but she looked sad, somehow. And sitting nearer me was a priest, in his long, black cassock, and I heard him asking her if she could tell him of someone who could take the place of his old sexton who had just died. But the lady seemed absent-minded like, and the priest he asked her what was troubling her. She spoke in a low voice, but I made out that she was worried because her little boy Jack had done something bad that day and he had gone to bed without telling her of it, as he had never done before. The old man comforted her and told her the little boy would be sure to own up before long, and that if he let it burn into his conscience for a while he'd remember it all the longer; or something like that.

"Pretty soon the lady started up, and I guessed she'd heard the child call, for she was gone a long time; and when she came back she was smiling through her tears, and she said something in a low voice I couldn't catch; and then she went out again and the priest stood up and waited. Pretty soon the lady opened the door just long enough to let the little boy in, and then shut it again and left him with the old priest.

"I wondered what was going to happen and I kept still and peered through the window that was covered with some kind of soft filmy stuff that hid me from those inside; but I could see into the lighted room first-rate.

"Well, that little shaver (he warn't more'n six or seven), he come out into the room, and the priest he took him by the hand and said something kind to him, and then he sat down and that little boy knelt down close by his side. I felt mean enough standing there listening, but I said to myself, 'Bill, old man, you've listened to 'nough sight of stuff that warn't edifying and I guess you needn't stick at this. It can't hurt the boy, and it may do you good,' so I listened.

"Well, the little chap clasped his hands and the priest signed himself with the sign of the Cross and then he told the child to say over after him some words.

"I can't remember just what they were, but it was something about the boy owning before God and His holy angels and the priest, that he had sinned pretty bad; and then he told him what he had done.

"My eyes and my throat fill up every time I think of it! How that little chap told how he had gone that day to another boy's desk at school and had stolen his jack-knife, just because it was sharper than his'n, and the other boy could cut his trademark in the fences deeper than he could with his old dull one.

"The old man threw his cape around the little feller so he wouldn't take cold. I was glad he didn't see the window was open. Then he talked to him a bit about the sin of covetousness, and how it led to stealing and worse sins sometimes, and then he put his hand on the little feller's head and absolved him, and then he kissed him and sent him off to bed, and that boy fairly trod on air. You could see it. He was so happy at having owned up.

"The priest didn't wait for the lady to come back, but he went out, and I was left alone on that veranda a-waitin' to steal from that little chap's ma. But I'd have died of shame to have been seen by any of them three people, and I waited just long enough for the priest to get out of the yard, and then I let myself down by the vine and followed him. I thought I'd like to ask him about that job he wanted looked after. So I followed till he went into a little white-painted house with green blinds that I judged was his own, and then I went up to the door and knocked. He had said he wanted an *honest* man, and I couldn't apply in that character, but I thought of the little chap up at the big house, and I made up my mind I wouldn't be outdone by him.

"I guess the priest knows human nature pretty well. Anyway he knew how to handle me, and he gave me honest work to do, and I've been trying to live straight ever since.

"What's that? Is that what I get the jack-knives for? Yes, for the little chap who was one of my pals."

HOUSEHOLD HINTS.

A teaspoonful of alum will make clear four gallons of muddy water.

Never sweep dust or dirt from one room to another, nor from upstairs to the lower part of the house. Always take it up in each room.

Kereosene added to boiled starch, a teaspoonful to a quart, will prevent the smoothing irons from sticking, and give a gloss to the articles; the scent will all evaporate in the drying.

Lamp burners which are in constant use should be boiled occasionally in pearline or soda suds, then scrubbed and polished with brick dust, when they will do as good service as new ones.

The following is said to be an excellent cement for mending stoves: Mix finely pulverized iron with liquid water-glass into a thick paste, and fill the cracks with it, then make a hot fire in the stove. Druggists can furnish the iron and water-glass.

A good shellac varnish for furniture or floors is given by a French cabinet-maker. Five pounds of pale shellac, one ounce of mastic and five or six pints of alcohol. Dissolve in the cold to prevent the evaporation of the alcohol, stirring constantly.

To restore abused velvet, mix two tablespoonfuls of liquid ammonia with half a pint of hot water and apply it to the velvet with a stiff brush, rubbing it well into the pile so as to take out all the stains and creases. Then hold the velvet over a hot flat-iron.

To keep lights bright, soak lamp-wicks in vinegar before using them in a lamp. Wash smoke-stained chimneys with warm water and soap, and rub while wet with vinegar or dry salt. They can also be cleaned, as may globes on gas fixtures, in warm water and soda, and then in warm water and ammonia.

Canary birds are often covered with annoying vermin. They may be effectually relieved of them by placing a clean white cloth over the cage at night. In the morning the cloth will be covered with minute white spots, so small that they can hardly be seen with the naked eye; these are the parasites, a source of great annoyance to the birds.

Church Kalendar.

May 1—Thursday. SS. Philip and James.
" 2—Friday. Fast. (White.)
" 4—Fifth Sunday (Rogation) after Easter.
" 5—Monday. Rogation Day. Fast.
" 6—Tuesday. Rogation Day. Fast.
" 7—Wednesday. Rogation Day. Fast.
" 8—Thursday. Ascension Day. (White.)
" 9—Friday. Fast.
" 11—Sunday after Ascension. (White.)
" 16—Friday. Fast.
" 18—Whitsunday. (Red.)
" 19—Whitsun Monday. (Red.)
" 20—Whitsun Tuesday. (Red.)
" 21—Wednesday. Ember Day. (Red.) Fast.
" 23—Friday. Ember Day. (Red.) Fast.
" 24—Saturday. Ember Day. (Red.) Fast.
" 25—Trinity Sunday. (White.)
" 30—Friday. Fast.

KALENDAR OF COMING EVENTS.

May 20—Dioc. Conv., Iowa, Long Island, Newark, Quincy, Rhode Island, Western New York.
" 21—Dioc. Conv., Alabama, East Carolina, Los Angeles, Maine, Nebraska, Southern Ohio, Virginia.
" 27—Dioc. Conv., Central Pennsylvania, Chicago, Missouri, Southern Virginia.
" 28—Dioc. Conv., Maryland.
June 3—Dioc. Conv., Easton, Fond du Lac, Indiana.
" 4—Dioc. Conv., Colorado, Delaware, Minnesota, West Virginia, Western Michigan.
" 10—Dioc. Conv., Central New York, Connecticut.
" 11—Dioc. Conv., Marquette, North Carolina, Asheville.
" 15—Conv., Montana.
" 18—Dioc. Conv., Vermont.

Personal Mention.

THE address of the Rev. CHAS. L. BARNES is changed from San Diego, Calif., to 111 6th St., Baraboo, Wis.

THE Rev. W. K. BERRY, D.D., of Fort Madison, Iowa, has accepted a call to Grace Church, Indianapolis, and has entered upon his charge.

THE Rev. CLARENCE H. BEERS has removed from New York to 924 East Sharp Ave., Spokane, Wash.

THE Rev. L. C. BIRCH of Cordele, Ga., has been elected rector of St. John's Church, Aberdeen, Miss. Address accordingly.

THE Rev. WILSON PAGE CHRISMAN has accepted the call to Trinity Church, Moundsville, Va., where he will take duty the first Sunday in June.

THE address of the Very Rev. SEBASTIAN DABOVICH, of the Russian Church in San Francisco, is P. O. Box 2018, San Francisco.

THE Rev. EDWIN J. DENT, rector of Coffeyville, Kas., will sail from New York on May 24th, for a vacation in England till the beginning of August. Address, Care Clement Smith, Esq., 31 Threadneedle St., London, E. C.

THE Rev. EDWARD M. DUFF, rector of St. Thomas' Church, Buffalo, has changed his residence to 37 Bolton Place. Address accordingly.

THE Rev. THEODORE B. FOSTER of Rutland, Vt., has entered upon the rectorship of Grace Church, Kansas City, Mo.

THE Rev. GEORGE S. GIBBS has resigned the rectorship of the Church of the Holy Comforter, Cleburne, Texas, and has gone to Brownwood to begin his new duties as Diocesan Missionary.

THE Rev. F. S. GREENHALGH of Medford, Wis., has been transferred to Nova Scotia, Canada.

THE address of the Rev. F. H. HARDING, Baltimore, Md., has been changed to 868 Park Ave.

THE address of the Rev. NORMAN HARRISON has been changed from Charlotte, Mich., to Elk Rapids, Mich.

THE Rev. FRANK W. HENRY has resigned the rectorship of St. Mark's Church, Maquoketa, Iowa, and accepted a call to St. Andrew's, Charlton, Iowa.

THE address of the Rev. J. M. HILLYAR has been changed from Washington, D. C., to Rockville, Maryland.

THE Rev. HENRY B. JEFFERSON of Fremont, Neb., has accepted work in Southern Florida, and is in charge of Christ Church, Braidentown, Fla.

THE Rev. E. LASCELLES JENNER, late of Chippewa Falls, Wis., left that place on May 12th, and will sail from Montreal for England on May 17th.

THE Rev. A. E. MACNAMARA has resigned his work at Pomeroy, Wash.

THE address of the Rev. HASLETT MCKIM has been changed from 33 West 20th St., to 9 West 48th St., New York.

BISHOP MCLAREN returned to Chicago last week after a few days in the East. His present address is 18 South Peoria St., Chicago.

THE Rev. WELLINGTON MCVETTIE has resigned his rectorship at Hudson, Wis., to take effect June 1st. He has received a call from Galena, Kansas.

THE Board of Trustees of the Porter Military Academy, Charleston, S. C., have elected the Rev. H. J. MIKELL, rector of the Church of the Holy Communion, to be rector of the Academy.

THE statement that the Rev. D. S. PHILLIPS, D.D., has resigned his rectorship at Kankakee, Ill., was incorrect.

THE Rev. CHAS. E. SHAW has just taken charge of St. Ann's Church, New Martinsville, W. Va.

THE address of the Rev. C. L. SHORT is changed from Worcester to Grafton, Mass.

THE address of the Rev. R. L. SLOGGETT will be changed after June 1st, from Houlton, Me., to Trinity Church, Saco, Maine.

THE address of the Rev. CHARLES J. SNIFFEN has been changed from Carthage, Mo., to Stratford, Conn.

WE DESIRE to correct the item published in our last issue to the effect that the Rev. W. W. STEEL had accepted the rectorship of St. Paul's Church, Macon, Ga. Mr. Steel is simply staying in Macon for a few weeks and officiating while there.

THE Rev. W. V. WHITTEN, rector of St. Andrew's, Chariton, Iowa, has resigned that parish to take the rectorship of Grace, Albia, and St. Peter's, Fairfield, Iowa.

THE Rev. FRANCIS G. WILLIAMS of Milford, Mass., has accepted the rectorship of St. Andrew's Church, Ashland, Wis., and goes there on May 15th.

THE Rev. L. G. WILLIAMS of Atlanta, Ga., has accepted the rectorship of Calvary Church, Americus, Ga., and will shortly enter upon his duties there.

ORDINATIONS.

PRIESTS.

KANSAS.—On Ascension Day, May 8th, at Grace Cathedral, Topeka, the Rt. Rev. Frank R. Millspaugh, D.D., Bishop of Kansas, advanced to the Priesthood the Rev. HENRY CLARKSON ATTWATER, Rev. WILLIAM WALTER HODGINS, A.B., Rev. WILLIAM RAMSEY, A.B., and Rev. JOSEPH LIVINGSTON. The candidates were presented by the Rev. A. Beatty, D.D., the Very Rev. J. P. DeB. Kaye, and the Rev. M. J. Bywater. These, with the Rev. James A. Miller, assisted in the laying one of hands.

DIED.

HEALD.—At Moravia, N. Y., on the morning of April 28th, FRED BRIGGS HEALD, in the 54th year of his age.

"The strife is o'er, the battle done."

OFFICIAL.

A MEETING of the Commission for Work Among Colored People will be held at 1637 Massachusetts Ave., Washington, D. C., Thursday, May 22nd, at 11 o'clock.

BEVERLEY D. TUCKER.

RETREATS.

THE annual Retreat at Kemper Hall, for Associates and other ladies, will begin with Vespers on Monday, June 16th, closing with celebration of the Holy Eucharist on Friday, June 20th, the Rev. Canon Barry, of Fond du Lac, conductor. Ladies wishing to attend will please notify the Sister Superior.

A RETREAT for ladies will be given at Grafton Hall, Fond du Lac, Wis., by the Rt. Rev. C. C. Grafton, beginning Wednesday evening, June 11th, at six o'clock, and closing Saturday morning, the 14th. Any ladies desiring to attend will please send their names as soon as possible, to SISTER REBECCA, S.H.N., 65 East Division street, Fond du Lac.

A RETREAT for Priests is arranged to be held at St. Luke's Church, Utica, N. Y., June 3-7, the Rev. Edward Osborne, S.S.J.E., conductor. Apply to Rev. E. MASSE, 192 Columbia St., Utica, N. Y.

CAUTION.

LANDO.—I gave SAMUEL LANDO, a converted Jew, a letter to the City Relief Society agent, which he is using for purposes other than that for which it was intended. I will thank any one who will return the letter to me.

St. Paul, May 9, 1902. WILLIAM C. POPE.

WANTED.

POSITIONS WANTED.

EXPERIENCED PRIEST seeks Sunday, temporary, or permanent engagement. Good preacher (extempore). Successful worker, organizer, financier, visitor. Highest testimonials. CLERICUS, 2713 North Lincoln St., Chicago, Ill.

YOUNG LADY, well qualified, best references, desires position to teach art, privately or school; also primary English branches. Address, A. R. R., Pennsylvania Academy of the Fine Arts, Philadelphia.

MISCELLANEOUS.

TO COMPLETE FILES of Annual Register of St. Mary's School, Knoxville, Ill., all of the first ten years, 1868-1878; also issue 1884-1885. Postage will gladly be forwarded by THE RECTOR.

CHOIR EXCHANGE.

ORGANISTS AND SINGERS promptly supplied. Write for terms. THE JOHN E. WEBSTER CO., 5 East 14th St., New York.

MISCELLANEOUS.

DIOCESAN JOURNALS. From 1883. Files of some Dioceses complete from that date. Will be forwarded on request, without charge, by Rev. C. W. LEFFINGWELL, Knoxville, Ill.

TO BE GIVEN AWAY.—I have some 25 copies of Gounod's Mass of the Sacred Heart, done into English by Prof. J. Remington Fairlamb, which I will gladly give to any parish which would care for them and would pay expressage. Not new but in good condition. Rev. ARTHUR RITCHIE, 131 West 82nd St., New York City.

ALTAR BREADS.—Address C. WOLF, 631 S. 4th Street, St. Louis, Mo., for illustrated circular.

EUCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, $12, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, $46.00. ST. RAPHAEL'S GUILD, 54 West 47th St., New York City.

COMMUNION WAFERS AND SHEETS. Send for samples, MISS A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut street.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is in-

trusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

BOOKS RECEIVED.

FREDERICK A. STOKES CO. New York.

Sarita, the Carlist. By Arthur W. Marchmont, Author of *In the Name of a Woman, For Love or Crown, By Right of Sword, etc.* Price, $1.50.

The Minority. A Novel. By Frederick Trevor Hill, Author of *The Case and Exceptions,* etc. Price, $1.50.

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ALBANY DIOCESAN PRESS.

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THOMAS WHITTAKER. New York.

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A Lay Thesis on Bible Wines. By Edward R. Emerson, Author of *Story of the Vine.* Price, 75 cts.

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Sylva and Other Poems. By Marie Louise Burge.

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The Gate of the Kiss. A Romance in the days of Hezekiah, King of Judah. By John W. Harding, Author of *A Conjurer of Phantoms, The Strolling Piper of Brittany, A Bachelor of Paris,* etc. Illustrated by George Varian. Price, $1.50.

PAMPHLETS.

In Memoriam of the late Stephen H. Gray. A Sermon preached at a Special Memorial Service held in Trinity Church, Mount Vernon, N. Y., April 13th, 1902. By the rector, the Rev. S. T. Graham.

Year Book of Trinity Church, Mt. Vernon, N. Y. Rev. S. T. Graham, rector. 1902.

Points of Divergence Between the Anglican and Eastern Churches. Being a Paper read at the Conference of Anglican Chaplains at St. Petersburg in February, 1902, under the Presidency of the Right Rev. Lord Bishop Wilkinson, Bishop Coadjutor of London for the Chaplaincies of N. and Central Europe. By the Rev. G. Washington, M.A., Member of the Diocesan Conference, Chaplain of St. George's Church, Paris. Cambridge, 1902. For sale by G. J. Palmer, 32 Little Queen St., London, W. C

The Church at Work

MEXICO.

A constitutional majority of the Bishops have consented to the consecration of the three Mexican Bishops-elect.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Centennial at Hudson—Springfield Center.

At Hudson, Christ Church (the Ven. S. M. Griswold, D.D., rector) began, on Sunday, May 4th, a week of services in celebration of its centennial. The services have been most impressive. A large number of the clergy and former parishioners have been in attendance. Bishop Seymour, who was a former rector of the parish, made a most happy address at a service for children. The main service was impressive and solemn. The seating capacity of this large and beautiful church was taxed to its limit. The Bishop of Albany said the service of Benediction on the memorial screen, pulpit, choir stalls, and alms basin, and preached the sermon. The Bishop of Springfield celebrated the Holy Communion, assisted by the Rev. Dr. Hopson of Annandale, and the rector. In the evening another large congregation filled the Church. Bishop Doane preached and confirmed a class of 47 candidates presented by the rector. The Rev. Hobart Cooke, rector of All Saints', assisted the rector in the evening prayer. The music at this and all the following services was under the direction of Prof. Edwin C. Rowley, organist and choirmaster. The large vested choir of men and boys acquitted themselves in an admirable manner. The screens and pulpit were voluntary gifts from present and former members of the parish, and are in memory of the rectors of the church living and dead, for the past 100 years, the Parclose screens being memorials of the wardens and vestrymen who have served during the same time. The screens and pulpit are of quartered oak, with hardwood finish, the screens being divided into five arches. Much of the work is hand carving exquisitely done, and so skilfully was the work planned that there is most perfect harmony between the church proper and the gifts. The names of the rectors are inscribed on brass tablets in the centre screen and those of the wardens and vestrymen on similar tablets in the Parclose screen. The brass plates were the gift of Edward Spencer of Hudson.

Eight clergy stalls were presented as a special gift in memory of the Rev. Wm. Watson, who was rector at the time the church was built. The magnificent alms basin was given by Dr. D. K. Simpson of New York in memory of his mother. It is of brass with a large cross and vine of copper, with Passion flowers of silver. Another generous donation was made on Sunday in the presentation of $1,000, to be invested, the interest to be used for the care of the altar.

There were special services each day during the week, with sermons by former rectors. On Sunday, May 11th, the Rev. Dr. Lloyd, Secretary of the General Board of Missions was the preacher.

On Monday evening (5th) a delightful reception was held at the rectory, when Dr. and Mrs. Griswold most hospitably welcomed a host of friends from the city as well as from the parish. Many of the visiting clergy were also present. At 11 A. M. Bishop Doane celebrated the Holy Communion, assisted by the Rev. Dr. Enos of St. Paul's, Troy, and the rector, Bishop Seymour preaching the centennial sermon.

The present rector, the Rev. Sheldon Munson Griswold, D.D., came to the parish in 1890. Dr. Griswold is an able and hard working priest, loved by all, not only in his parish, but in the whole Diocese. He is now serving his third year as Archdeacon of Albany.

A new site has been secured for St. Mary's Church, Springfield Center, and the church will shortly be moved to it.

BOISE.

James B. Funsten, Miss. Bp.

New Property Purchased.

A property consisting of six lots on the corner of First and Bannock Streets has been purchased by the Bishop with the intention of erecting a home for trained nurses, one room to be set apart as an infirmary for St. Margaret's School. It is possible that this infirmary will in time be increased gradually to a more extensive hospital, though that will be considerably in the future. It is hoped, however, that the work of erection of the Home may be commenced during the approaching summer.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.

Call for a Bishop Coadjutor—Convocation at New Hartford.

In the formal notice of the place of meeting of the 34th annual convention of the Diocese, just issued by the Secretary, the Rev. James K. Parker, the following is included: "The Bishop wishes notice to be given of his intention to inform the Diocese at the convention, of his judgment that the conditions require an increase of regular episcopal service and counsel." On May 5th the Bishop issued a circular letter to the rectors, wardens, vestrymen, etc., as follows:

"To remove any possible doubt or uncertainty as to my purpose in the language used by me in connection with the official notice, by the secretary of the convention of the Diocese to be held in Auburn, June 10, language expressing my intention to ask the Diocese for regular episcopal assistance, I now declare and hereby inform you that I intend to request a lawful and gracious election at that convention, for reasons to be given, and God willing, of a Coadjutor Bishop.

"I particularly recommend a reference to Title I., Canon 19, Section 5 of the Digest, and to my address and the proceedings at the diocesan convention of 1898, published in the *Journal*.

"F. D. Huntington,
"*Bishop.*"

The Bishop thus makes known his intentions, and prepares the Diocese for his formal request for constitutional and immediate relief. It is a clear call to the Church in Central New York to exercise its best judgment, and its faithful spirit and loyalty will not be lacking. As the time before Convention is short we may well use the prescribed Prayer in public and in private, constantly.

The pertinent action of the Convention of 1898, as recorded on pp. 28, 29 of the "Journal" is, first, a resolution by Judge Sawyer, "That the Standing Committee be requested to take such measures as in their judgment may be necessary to provide for the support of the Coadjutor Bishop." Mr. Wm. Verbeck offered the following substitute resolution, "That the election of a Bishop Coadjutor be deferred to a special convention to be called by the Bishop, at his discretion." Both resolutions were carried.

The Convocation of the second district in St. Stephen's Church, New Hartford (the Rev. W. G. Bentley, rector), April 29 and 30, was well attended. Interesting addresses on Diocesan and Foreign Missions were made respectively by the Rev. James K. Parker and the Rev. John R. Harding. Two celebrations of the Holy Eucharist were held on Wednesday morning. The Rev. John Arthur preached on "The Danger of Neglecting Christ's Little Ones." The Dean, the Rev. E. H. Coley, presented his report which revealed earnest work during the year and much promise for the future, throughout the district. After a sincere vote of thanks to the rector and ladies for hospitality, the Convocation adjourned to meet in St. George's Church, Utica, the last week in June.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., D.C.L., Bishop.

Year Book at Lancaster.

The Year Book of St. James' parish, Lancaster (Rev. Walter R. Breed, rector), has just been issued and includes a history of the parish from its first organization in 1744, fourteen years after the city itself was first laid out. Even before that time, there had been missionary work, it appears, in that vicinity, missionaries of the Church of England being in the region of the present city as early as 1717. The history, which extends to the present time, is very interesting. One of the past rectors that will be remembered was the late Bishop Knight of Milwaukee, and among his predecessors were the renowned Dr. Muhlenberg, Dr. Ives, afterward Bishop of North Carolina, and other men distinguished in the Church at large.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Deanery at Lawndale—The Ascension—Bishop Brent—Notes.

Twenty-seven of the clergy of the Northeastern Deanery were present at the spring Convocation, held in the Church of the Good Shepherd, Lawndale, on Tuesday, the 6th, the Rev. C. Scadding presiding, in the absence of the Rev. Dr. Clinton Locke. After the celebration, the business meeting was held in the guild rooms. The place and time of the summer meeting, usually held in September, were left open, and the Rev. J. J. P. Perry gave a detailed account of his work among the colored people at Brunswick, Georgia. He was followed by the Rev. Stephen H. Green, now of the Redeemer, Elgin, but born in the South, and thus able to speak hopefully of such work as that so well done by Mr. Perry. The Rev. H. C. Kinney appealed for vestments, books, etc., to replace those lost in the fire which destroyed Holy Trinity on the night of Palm Sunday. An adjournment was then had to the residence of Mr. E. R. Davies of the newly elected vestry, where lunch was served by the ladies of the mission, and a closely reasoned essay read on "Parochialism and the Missionary Work," by the Rev. E. J. Randall of St. Barnabas' mission.

Dean Pardee resumed on the 5th his duty at the Cathedral, after two months' absence in California.

The attendance at the Ascension Day services was hardly up to the average, though an exception must be made in favor of the Church of the Ascension, which commemorated the feast of the title and the sixth anniversary of the consecration of the present edifice, rebuilt after its second destructive fire. On the eve, solemn vespers and benediction were sung, the Bishop of Quincy being present. On the morning of the festival there were three celebrations. The solemn high celebration was preceded by a procession, two thurifers leading with the three sacred ministers in cloth of gold vestments, and the Bishop of Quincy vested in cope and mitre. He assisted pontifically throughout the Eucharist. The full choir, assisted by an orchestra, rendered the St. Cecilia Mass, and Bishop Taylor preached on the lessons of the Ascension, emphasizing the suggestion that the long interval between the Ascension and the second coming of our Lord might have been ordained that men might work out their salvation through the grace of the sacraments.

The dinner at Kinsley's to Bishop Brent, on his return from California, by the members of the Church Club, was through force of circumstances held on the evening of the 8th. As far as the laity were concerned it was thoroughly representative. Fewer clergymen than usual were present, as there were evening services in some of the churches. The President of the Club, Mr. J. T. Bowen, introduced the four speakers. The Rev. Herman Page spoke of our Church as one for all, if for any. Foreigners come to us, but we go to the Philippine Islanders because they are ours. Our greatest responsibility to them is the religious obligation. Mr. J. L. Houghteling thought it a good point that the newly elected Bishop had refused to go out unless furnished with the means and men that accorded with his dignity as a chief pastor. Bishop Taylor of Quincy said it was refreshing to find a man realizing his responsibility, and recognizing that the Church has a higher vocation than mere education. He believed that the British training of the Missionary Bishop, supplemented by his strong American faith, would do much for the various nationalities found in Manila, the present centre of his work. Bishop Brent was warmly received, and loudly applauded for many of his bold utterances. He considered the Philippine problem the greatest ever imposed upon this or any other nation; and God has given us a task commensurate with our national greatness. Our citizenship is a spiritual responsibility. Some affirm that we cannot touch the task because it is too difficult. But at all cost we must meet it, whether regarded as a duty to ourselves or to them. There are two kinds of patriotism; for while old men dream dreams, young men see visions. We have to be tolerant. We may congratulate ourselves on having the services of such a man as Governor Taft, who sacrifices personal ambition to love of country. In this work of our Church, which has an obvious relation to national life, and to the solution of a world problem, we can and should all contribute. He considers it a great honor to be sent where the danger is the greatest, and to be placed in the forefront of the battle; where, if much of result should not be visible in his time, he might yet lay a solid foundation for his successors, by working harmoniously with his Roman brother on one side and with his Presbyterian on the other. The Bishop, on leaving the table, went directly to his train for the East, to keep his last appointment with the Church Club of Boston, on the 12th, and to sail on the 17th.

The Bishop of Chicago returned from New Jersey on Saturday, and is residing at the Cathedral clergy house.

On Whitsunday the Rev. W. W. Fleetwood completes his second year at the Church of the Transfiguration, where the number of communicants has increased during the present rectorate 90 per cent. To show their appreciation of their greatly improved financial and parochial position, as a consequence, the vestry has made a handsome addition to the rector's salary.

The annual meeting and dinner of the alumni of the Western Theological Seminary will be held in that building on the 29th.

On a recent Sunday, Bishop Anderson blessed the bells in St. Mark's Church, Evanston.

The Rev. Dr. Thomas Richey of the General Theological Seminary, was taken with a severe cold while returning from Denver, where he had attended the consecration of Bishop Olmsted, and stopped off at Chicago with his daughter, Mrs. Northrop, in Edgewater, where for several days he was quite ill. He was able to resume his journey to New York on Sunday night.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

The Bishop at Work.

The first episcopal work of the new Bishop after his consecration was the Confirmation of an aged colored man, on the day

after his consecration. The candidate was John T. Gunnell, who was confirmed at the age of 70, when he was believed to be dying. On the Sunday following, the Bishop Confirmed in the morning at St. John's Cathedral and in the evening at St. Mark's, both in Denver, while in the afternoon he visited St. Luke's Hospital, where he Confirmed one candidate. The Bishop commenced a tour of visitations of the Diocese immediately after.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Anniversary at Pomfret.

On the festival of St. Philip and St. James, was commemorated the 75th anniversary of the founding of Christ Church,

CHRIST CHURCH, POMFRET, CONN.

Pomfret, and the 19th anniversary of the consecration of the new church.

We are indebted for some interesting facts of parochial history to an address delivered ten years ago, by the Rev. Frederic Gardiner, then rector.

The Church people of Pomfret were, in the early days, reckoned as part of the neighboring parish of Brooklyn. There the Church had been erected in 1771, through the efforts of Godfrey Malbone, a zealous layman, amid much of opposition from those of "the standing order." For three-score years the Churchmen of all the region, there assembled for worship. The ancient structure is still standing, though a modern building of stone has been erected in a more convenient location.

The church at Pomfret was consecrated on the festival of St. Philip and St. James, A. D. 1830. The first rector was the Rev. Ezra B. Kellogg, also rector of Brooklyn. At a later time the same relation was sustained under the Rev. Riverius Camp, D.D. In 1843, the Rev. Roswell Park, D.D., became rector. He established "Christ Church Hall," a school for boys, and the nine years of his rectorship were those of marked prosperity. In 1854 he became warden at Racine. The present church was erected by his daughters, in loving memory of the Rev. Alexander H. Vinton, D.D. It was most fitting that such a memorial should be reared in Pomfret. Dr. Vinton, then a young physician, was one of the founders of the parish, and the first therefrom to seek the ministry. He always maintained a deep interest in its welfare.

The church is a beautiful structure of stone, and contains also many memorials to others who have fallen asleep. The old building was removed to the adjacent village of Abington. It is maintained by the rector as a mission, and known as the Church of the Messiah.

At the anniversary services the Bishops of Connecticut, Long Island, and Western Massachusetts were present. Bishop Brewster paid a fitting tribute to the memory of Dr. Vinton. Bishop Burgess, who was rector from 1883 to 1886, gave many interesting reminiscences of his connection with the parish. Bishop Vinton spoke of the relation of the parish to the cause of Christian education.

A flourishing school is maintained, having been founded in 1894, by the late lamented William E. Peck, A.M. The present Master is William Beach Olmstead, B.A. He is aided in the care of a large number of pupils by able instructors, among whom is the Rev. George H. Holoran of the Diocese of Newcastle, England. There is also a school for smaller boys, under the care of Miss Vinton.

A vested choir renders the services of the Church. The organist is Prof. Elliott Schenck of the school, a son of the late rector of St. Ann's, Brooklyn.

Some of Bishop Vinton's telling words were addressed directly to the boys before him, and could hardly have failed of a deep impression.

At the conclusion of the services the Bishops, clergy, and visitors, were hospitably entertained by the ladies of the parish.

Great regret was felt at the absence of the present rector of Brooklyn, the Rev. Samuel F. Jarvis, a grandson of our second Bishop, and formerly the Archdeacon. He was detained by indisposition.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Death of Rev. P. B. Lightner—The Bishop—Clerical Brotherhood.

The Rev. Peter B. Lightner, a retired priest of the Diocese, died at his home in Philadelphia on Saturday, May 3d. Mr. Lightner was a native of Danville, Pa., and a graduate in 1867 of the University of Michigan, from which he also took the degree of M.A. in 1872. In the latter year he was ordained deacon by Bishop Howe of Central Pennsylvania, and entered upon his diaconate as assistant at Gethsemane Church, Minneapolis. He was ordained to the priesthood by Bishop McCoskry of Michigan in 1873, and after serving a few months at Grace Church, Detroit, became assistant at Christ Church, St. Paul. From 1874 to 1878 he was rector of St. James', Muncy, Pa., and after that was successively rector of St. Clement's, Wilkesbarre, Pa., St. Luke's, Scranton, Pa., Christ Church, Oil City, Pa., the Ascension, Claymont, Del., Immanuel, Newcastle, Del., Christ Church, Denver, and St. Andrew's, Manitou, Colorado. Of late, being in ill health, he has been residing in Philadelphia, and died, as stated, on the 3d inst., at the age of 56 years. The burial office was read at Immanuel Church, Newcastle, Del., where the body was interred.

The Bishop of Delaware spent the 64th anniversary of his birth on the cars, on Saturday last (3d of May), returning from Denver, where he was preacher at the consecration of the Rev. Dr. Olmsted to the Bishopric of Colorado. The daily papers, in mentioning the fact, say: "He appears no older than he did when he first became Bishop and he continues to do work that would tire most men of half his age." Many letters of congratulation were received by the Bishop when he reached home.

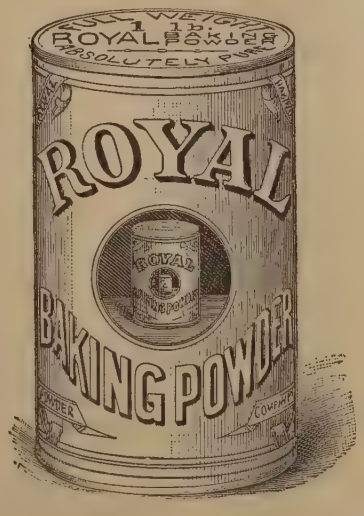
The Clerical Brotherhood held its regular monthly meeting at Bishopstead on Tuesday afternoon of May 6th. The essay, on "The Preacher and the Sermon," was read by the Rev. M. L. Poffenberger, rector of St. Thomas' Church, Newark. The meeting was largely attended by the clergy of Wilmington and nearby towns.

EASTON.

Wm. Forbes Adams, D.D., D.C.L., Bishop.

Southern Convocation—Mr Denroche's Anniversary.

The Southern Convocation met in Worcester parish (Rev. J. Gibson Gantt, rector), on April 28 to May 1. The services were well attended. The sermons and addresses were



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most direct and instructive. The last two days of the Convocation were at St. Paul's-by-the-Sea, Ocean City, where the Rev. Mr. Gantt is building a beautiful church, which is already used for services, and the work is meeting with much success. At the business meeting of the Convocation the Rev. F. B. Adkins was renominated as Dean, and the Rev. H. McD. Martin was elected as Secretary and Treasurer.

The tenth anniversary of the rectorate of the Rev. Chris. T. Denroche, in St. Paul's and I. U. parishes, Kent Co., occurred on May 1st. To mark the occasion he had issued a pastoral letter, and a table of statistics of some of the work done in his 10 years of service.

The parish of St. Paul's has raised in that time $6,320.10; has had 151 Baptisms and 82 Confirmations; 32 marriages, and 82 burials; its communicants number 124. The parish of I. U. has raised in that time, $3,523.97; has had 44 Baptisms, and 21 Confirmations; 4 marriages and 12 burials; its communicants number 51. Mr. Denroche says to his people:

"Your parishes are of much importance and worth to the Church at large, as well as to yourselves. You are a kind-hearted, loving, and God-fearing people. On the whole, I have nothing but praise for you—though there is room for improvement if the influence of your parishes is to be what your Lord would wish, or that which yourselves desire."

FLORIDA.

Edwin Gardner Weed, D.D., Bishop.

Death of Rev. Dr. Forrest.

The Rev. Douglas F. Forrest, D.D., died suddenly at the residence of his brother-in-law, J. Ryland Fleet, in Ashland, Va., on Saturday evening, May 3d, aged 63 years.

Dr. Forrest, says the *Southern Churchman*, was a son of the late Commodore French Forrest, of the United States and Confederate States navies. After serving the Confederate cause throughout the war, he practised law for several years in Baltimore, becoming at the same time an active lay worker in missions in that city. From this beginning he was led to take deacon's orders, and finally gave himself wholly to the ministry. After taking a course at the Theological Seminary of Virginia he was ordained priest in 1873, and became rector of St. John's Church, Wytheville, Va. After several years he removed to Ellicott City, Md., and later held parishes in Washington City, in West Virginia and in Kentucky. For several years failing health had compelled him to spend his winters in Florida, where he built a little home and ministered to a small congregation at Green Cave, returning to Washington or to Virginia for the summer. He was a gentleman of wide culture and of a charming personality. He leaves a widow, who was Miss Rutherford of Richmond, but no children. The burial was in Washington, D. C.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Diocesan Items.

Among recent items of news within the Diocese, we note that a mission was conducted at Berlin by the Bishop Coadjutor, assisted by the Rev. A. P. Curtis, both of whom are experienced mission priests. Bishop Grafton will conduct a retreat for ladies, in June, at Grafton Hall, and recently gave a retreat for the Sisters of the Holy Nativity in Providence, R. I. Among the Oneida Indians the Sisters are teaching the finer grades of basket, bead, and lace work. An altar and reredos have been erected as a gift in St. Michael's Church, North Fond du Lac.

IOWA.

T. N. Morrison, D.D., Bishop.

Waterloo—Woman's Auxiliary—St Katharine's School—Notes—Dr. Berry.

At Waterloo there is a movement on foot to fit up the old church edifice, formerly known as St. Mark's, and long disused since the erection of the new Christ Church, and to establish a new mission in connection with it, the city having grown in the direction in which the church was originally planted. It will be necessary to remodel and repair the building, which will probably be done during the approaching summer.

The 15th annual meeting of the Iowa branch of the Woman's Auxiliary is to be held in Davenport on May 20 and 21. The opening services will be held at the Cathedral; the business meeting will follow upon its close. The second day will be devoted to a general missionary meeting, the speakers being the Bishop of Minnesota, Mrs. John Henry Hopkins, President of the Chicago branch Woman's Auxiliary, Mr. John W. Wood, Corresponding Secretary of the Board of Missions, and the Rev. John Henry Hopkins, rector of the Church of the Epiphany, Chicago. It is fully expected that these speakers will aid in making this meeting one of the most enjoyable and profitable which the Iowa branch has yet held.

St. Katharine's School for Girls at Davenport, which since its foundation has been a most successful diocesan institution, is soon to undergo a change in management. The school has maintained a high grade of efficiency, and last year its success was notable. Its present Principal, Miss Buffington, having resigned to go East, it became necessary to secure a new head for the school. The trustees have offered the school to the Sisters of St. Mary, and the Order has accepted the school and will take charge June 20. The outlook, under the care of the Sisterhood, is excellent. The old teachers will be retained and the school looks forward to a prosperous future. During the summer, a new chapel and a new gymnasium will be built, and the rearrangement of some of the rooms will take place.

Bishop Morrison is to be the speaker at the commencement at St. Matthew's School at Kearney, Neb., on May 28; at the Iowa College commencement at Grinnell, June 11; at Shattuck School, Faribault, Minn., June 19, and will also preach the baccalaureate sermon at Kenyon College, Gambier, June 22.

A new vested choir of more than 100 voices has been installed in St. John's Church, Dubuque.

The clergy of the Waverly Deanery have organized a Clericus, which is to hold monthly meetings.

Rev. Dr. Berry, who officiated for the last time in Hope Church, Fort Madison, on the Fourth Sunday after Easter, closed a rectorate of nearly ten years, and leaves a community in which he had become very popular. The local papers, in referring to his leaving, used this language: "Probably there has never been a clergyman in Fort Madison, no matter what his creed, so popular and beloved by all classes as Dr. Berry. No one has ever gone to him for assistance, either spiritual or material, and been turned away. As a man he is universally beloved by all who know him." Dr. Berry resigned from Fort Madison to accept the rectorship of Grace Church, Muncie, Indiana, which he entered upon the Fifth Sunday after Easter, receiving a most cordial welcome on his arrival there on the 3d inst.

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KANSAS.

F. R. Millspaugh, D.D., Bishop.

Theological School—Bethany College.

On a recent evening the Rev. Maurice J. Bywater, Canon of Grace Cathedral, was agreeably surprised by the wardens, vestrymen, and families of the Church of the Good Shepherd, Topeka. Whilst the Canon was officiating at St. Simon's, at the close of the service he was summoned by the Secretary of the vestry, Mr. Robert Anderson. Anticipating a wedding he hurried home and found a house full of guests awaiting him. Perceiving his surprise and embarrassment, Mrs. Joseph Davis, President of the Ladies' Guild, in behalf of the assembled guests, presented him with a handsome green satin bag filled with money.

The occasion was the Canon's birthday. Some musical numbers were exquisitely rendered.

The Kansas Theological School has just closed its Easter session. There are fifteen students now connected with the institution from Kansas and Oklahoma. Four graduates will be ordained to the priesthood this spring by the Bishop of Kansas. The Bishops of Kansas and Oklahoma will gladly welcome godly young men with aptitude for study and who have passed an academic course, making them lay readers and putting them in missions, thus giving them a humble living while they are preparing for an early but possibly long diaconate. They will prosecute their studies in the field under the direction of six teachers of the Theological School.

The College of the Sisters of Bethany has secured the services of Mrs. Mary Adelaide Walker of New York City as Principal of this home school for girls. This church school, through friends, is now free from debt and has an endowment of $40,000. The buildings, of stone, are beautifully situated on a campus of 20 acres in the heart of the city of Topeka. Bishop Millspaugh hopes those interested may found scholarships, for the daughters of the clergy. It would mean so much towards getting men for this Diocese, and be a great boon to the poorer clergy.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Mr. Breed's Anniversary.

The 15th anniversary of the rector of St. John's Church, Brooklyn, the Rev. George F. Breed, will occur June 1st. In the 15 years the parish has raised, for all purposes, more than $200,000, having reduced a mortgage debt from $48,000 to $39,500, and cleared away a floating indebtedness of $58,000, with which the period began. The church and rectory have been repaired and improved, and the property is in excellent condition, while the spiritual advancement of the congregation has been constant and regular. During the 75 years of the life of the parish there have been nine rectors, of whom the present rector has held the longest tenure of office except the first, the Rev. Evan M. Johnson.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

New Church at Los Gatos.

A new church is rapidly approaching completion at Los Gatos, in Spanish style, with a long veranda along the entire northern side, and low, overhanging porch. The outside walls are covered with cement, which gives an effect of the adobe that is so widely seen in Mexico and the far West.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Methuen—Diocesan Notes.

The parish of St. Thomas, Methuen, having lost by legal process, through no fault of their own, their handsome brick church, in which they have worshipped for more than twenty years, have reconstructed their chapter house, so that it is one of the most complete little churches in the Diocese. The high altar, choir stalls, organ, etc., have been removed from the old edifice into the new one. On the Fifth Sunday after Easter, Bishop Lawrence administered the Sacrament of Holy Confirmation to a class of 34 persons of whom 15 were males and 19 females, presented by the Rev. H. L. C. Braddon, priest in charge. The parish is one of the few in the Diocese which has ever stood for Catholic truth and doctrine from the days of its first rector, Father Brown, up to the present time. The parishioners, for the most part English Churchmen, have stood faithfully by the Church, and now that for the first time in more than a decade they are free from the unfortunate legal complications they are putting forth renewed efforts for the growth of the parish. During their years of trouble, little or no sympathy was extended to them, at a time when they needed it; and they are indebted to none outside the parish for their present small, but Churchly spiritual home.

The parishioners of Christ Church, Hyde Park, gave their rector, the Rev. Samuel G. Babcock, a reception, Monday, May 5, in the parish house. The Rev. Dr. Abbott and the Rev. J. P. Hawkes were present from the clergy.

The Rev. L. Walter Lott, upon the completion of ten years as rector of St. Peter's, Jamaica Plain, was presented with a purse of $300 by his parishioners.

Many improvements are about to be made in St. Matthias' South Boston. The exterior of the church has been painted, and the chancel will be rearranged this summer, so as to make better accommodations for the vested choir. The renovation of the building will involve an expenditure of $3,000, and Bishop Lawrence has promised $1,500 of this sum, provided the church will raise the remainder of the amount.

The Men's Club of St. Mary's, East Boston, was addressed by Mr. Lepine Hall Rice, May 8, upon the Brotherhood of St. Andrew, and the approaching convention in Boston.—Miss Marian Lawrence, daughter of Bishop Lawrence, is interested in the work of the Lawrence Century Club at the North End. It is an organization for the worthy object of interesting young men in the social and benevolent aims of their locality.—The Rev. Prof. Kellner gave a scholarly paper on Solomon's Temple before Monday's Clericus, May 5th.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Detroit Items.

A gift of $1,100 to St. Stephen's Church, Detroit, has been received from Capt. J. B. Ford, for the purpose of clearing the mortgage debt on the rectory. A parish jubilee with appropriate toasts was held in the parish hall to celebrate the event.

A memorial pulpit has been erected in St. Joseph's Church, Detroit, by Mrs. A. E. Flynn in memory of deceased members of the family of the late David Jackson.

MICHIGAN CITY.

John Hazen White, D.D., Bishop.

Debt Paid at Elkhart.

A movement has been on foot to raise $8,000 to clear the debt on the church at Elkhart (Rev. Wm. Galpin, rector), and it has now been successful so that the last dollar has been pledged. Of this amount, $6,000 has already been paid. The movement began last Thanksgiving Day, when Mr. C. D. Roys, a parishioner, subscribed $1,500, expressing the hope that the balance would be raised before next Thanksgiving. A committee, of which Mr. Roys was chairman, was then appointed, with the success already mentioned. It is hoped that the Bishop will be able to arrange for the consecration of the church in the near future.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

New Building at Delafield—Notes of Progress.

A fine building for gymnasium and dormitory at St. John's Military Academy, Delafield, is being erected at a cost of $15,000, in part to supply the place of the building burned during the past season and in part

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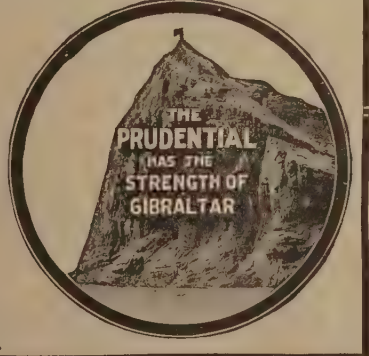

as an expansion of the work. The military instruction at the Academy is now under the charge of Gen. Charles King, the noted general and novelist, and the school is in excellent condition. The Bishop confirmed 15 at a recent visitation.

Among the various items of progress in the Diocese, the Bishop notes in the *Church Times* new choir stalls and additions to the altar and sanctuary with interior embellishing of St. Alban's, Sussex; cement sidewalks at St. Paul's, Watertown, the money, $700, for this and other improvements being raised in advance; handsome interior decorations for St. Luke's, Racine; a stone font and additions to the sanctuary and choir at Immanuel, Racine, together with a voluntary increase in the stipend of their missionary; a Bishop's chair and the beginning of a rectory fund at Holy Innocents', Racine, and exterior improvements at St. James', West Bend. By the will of Mrs. Thomas Davies, recently deceased, ten annual payments of $20 each toward the clerical stipend, are to be made at St. Luke's, Mazomanie.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Church of the Redeemer Sold.

It is reported that the property of the Church of the Redeemer, St. Louis, has been sold to the Roman Catholic parish of the Immaculate Conception, the parish church of which is within a few hundred feet of the Church of the Redeemer. The Purchase price is said to have been $15,000. The parish of the Redeemer will be consolidated with St. Philip's Church, and a new edifice erected on a lot owned by the latter on the corner of Union Boulevard and Maple Avenue, which will be a far better location for the work than that sold.

MONTANA.

L. R. Brewer, D.D., Miss. Bp.

Mission at Bozeman.

A mission was lately conducted by Archdeacon Webber of Milwaukee at St. James' Church, Bozeman (Rev. F. B. Lewis, rector), when the gatherings were so large that the church would not hold the crowds that came. He made special addresses to the college boys and girls of the city.

The Rev. Chas. H. Linley has returned to Missoula after an absence of six months spent abroad, and has resumed the rectorship of the Church of the Holy Spirit.

NEWARK.

Thos. A. Starkey, D.D., Bishop.

Choir Anniversary in Newark—Mr. Keller's Anniversary.

At Grace Church, Newark (Rev. C. C. Edmunds, rector), the 36th anniversary of the choir was celebrated on Ascension eve. Solemn evensong was sung most beautifully by a choir of 30 boys and 20 men, under the direction of Mr. Harry Martin the choirmaster. During the festival procession around the church, a new hymn tune to "Jerusalem the Golden," composed by Mr. S. A. Ward, a prominent musician and at one time choirmaster of Grace Church, was sung for the first time. The Rev. Eliot White of St. Alban's mission, Newark, preached. After the service, the ladies of the Altar Society provided a supper for the clergy, choir, and acolytes, in the parish house, and the prizes were awarded to the deserving choir boys.

The Rev. John Keller, Secretary of the Diocese and priest in charge of Trinity mission, Kearney, celebrated the 15th anniversary of his ordination on Ascension Day, the first celebration at 6 o'clock being a choral service. The Rev. G. M. Christian, D.D., who presented Mr. Keller for ordination, was the preacher at the first vesper service.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Rector Instituted at Gloucester.

On the Feast of the Ascension, the Rev. William C. Emhart was instituted rector of the Church of the Ascension, Gloucester. The Bishop and a number of clergymen were present. The Rev. N. S. Thomas, rector of the Church of the Holy Apostles, Philadelphia, preached the sermon.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Trinity Church Property Sold.

The sale of the Trinity Church property on Superior St., Cleveland, has finally been consummated, the option having been given a year ago, when $25,000 was paid, and the remainder of $125,000 having now been given. Possession is to be given by July 1st, and it is expected that the historic old church building will immediately be torn down. The chapel on Perry street will be used for worship until the new Cathedral is constructed.

OKLAHOMA AND INDIAN TERRITORY

F. K. Brooke, D.D., Miss. Bp.

Deanery at Tahlequah.

The regular spring meeting of the Eastern Deanery was held at Tahlequah, I. T., on April 29 and 30. Although held at a point 23 miles from any railroad, the Bishop and all the clergy of the Deanery were in attendance. The sermon at the opening service was preached by the Dean, the Rev. A. V. Francis, from the text, "The Master is come and calleth for thee." On the morning of April 30 All Saints' Church was consecrated by Bishop Brooke, who also preached the sermon. At the business meeting the Rev. A. V. Francis was unanimously elected to succeed himself as Dean. By resolution it was "respectfully suggested to the Bishop that an Archdeacon be appointed for this Deanery." A paper by the Rev. Geo. Biller, Jr., upon "The Interpretation of the Rubrics," drew forth much discussion. At night addresses were made upon Baptism and Confirmation. The meeting was brought to a close by an early celebration on the Feast of St. Philip and St. James. Although far from the railroad, and obliged to be content with one service a month, this mission has held its own bravely from its birth, seven years ago. A splendid Bible class is conducted each week by a good layman, who also holds lay services. An effort is now being made to secure the services of a priest at least every two weeks.

OREGON.

B. W. Morris, D.D., Bishop.

Fund for Church Adornment.

Mr. Henry Davenport of Paris, in 1893, shortly before his decease, set apart a fund for Church work within the Diocese of Oregon. The income of this fund is intended mainly for the adornment of churches, and the raising of the tone of public worship;

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not for the payment of church debts, nor for building purposes. Through this and other gifts of the same benefactor, the following additions to church furniture have been made within a few years: Chancel improvements assisted, 3; new altars, 9; altar crosses, brass, 19; altar crosses, wood, 6; pairs of vases, brass, 22; altar desks, brass, 11; pairs of vesper lights, brass, 7; processional crosses, 5; pairs of eucharistic lights, 5. Some oak lecterns, etc., are being made also, of good design. Some embroidery has been done also. This line of work will receive further attention. A Diocesan Needlework Society was organized in 1898, and is rendering most valuable help. It is hoped that in course of time gifts will be received for the increase of the fund.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Notes—Church of the Saviour.

Eight years ago a fund was started for the purchase of a new organ for St. Simeon's Church, Philadelphia (Bishop Stevens Memorial), of which parish the Rev. Edgar Cope is rector. At the suggestion of the vestry, however, the matter was held in abeyance pending the completion of the rectory. About a year ago the effort to secure funds for the greatly needed organ was renewed, and a recent gift of $200 increases the amount in hand to such proportion that it is confidently expected the full sum needed will be secured by the end of May, and the new instrument placed as soon thereafter as possible.

For ten years past, the All Saints' Sisters, whose Philadelphia house is in St. Clement's parish, have maintained a summer home at Point Pleasant, New Jersey, where many girls and women have been given a happy vacation, away from the heat and noise of the city. The home has this year been removed to San Isle City, on the sea coast, where a larger and more convenient house has been secured, and in which a suitable place is provided for the altar which had for five years been in use at the former home. The old furnishings have been sold at auction, and the new "Sea Shore Home" is to be re-fitted and in readiness by July. The advantages of such a home are enjoyed by many who, without such, would have no vacation at all during our long and warm summers. Three dollars pays for board for one week.

A meeting of the Germantown Conference, Brotherhood of St. Andrew, was held on May 6, in the parish house of St. Michael's Church, Germantown (the Rev. Arnold H. Hord, rector). The subject of the discussion was "A Layman's Use of the Bible," which was opened by Mr. Joseph S. Harris, formerly President of the Philadelphia & Reading R'y.

Preparations are being completed for the holding of the summer meeting of the Philadelphia Local Assembly, Brotherhood of St. Andrew at St. Timothy's Church, Roxborough (the Rev. R. E. Dennison, rector), on Thursday afternoon and evening, June 5. The Assembly will be entertained by the four chapters comprising the Twenty-first Ward Conference, *i.e.*, St. Alban's, Roxborough, St. David's and St. Stephen's, Manayunk, and St. Timothy's. An effort is being made by the executive committee of the Assembly to secure the Rt. Rev. the Bishop Coadjutor of the Diocese as the special preacher at the opening service. The subject of the evening conference will be "Brotherhood Men's Views of the Brotherhood of St. Andrew."

Under head of Brotherhood work, some good was the result of a reception for men, held last month by the members of All Saints' chapter, Norristown (the Rev. W. H. Burk, rector). A large number of men were invited, regardless of their religious followings. The fruit of that effort has been in the bringing of men into the Sunday School, and many to attendance upon the Church services. So successful has the effort proven, the chapter contemplates the holding of such receptions semi-annually.

As has been briefly announced, the Rev. Nathaniel Seymour Thomas, rector of the Church of the Holy Apostles, Philadelphia, has declined his election as Bishop of the Missionary District of Salina. After prayerful and serious consideration, Mr. Thomas concluded that he could best serve the interests of the Church by remaining in his present charge. His decision has caused much satisfaction to the members of the parish. A large work is being done at Holy Apostles', and at the chapel of the Holy Communion (Memorial). In the one item of children's offerings for Missions alone it stands first in the American Church.

The Rev. Dr. Wm. B. Bodine, rector of the Church of the Saviour, Philadelphia, which building was destroyed by fire early in the morning of April 17, has addressed his congregation through the *Parish Messenger*, as to the fire, and the future of the church. Quoting from his sermon of the second Sunday after the fire, Dr. Bodine points out the evils of what he had called at an earlier day of his rectorship, "a proprietary Christianity," and presses the importance of the *helpfulness* of the Church to *all* God's people, rich and poor alike. The free and open church plan, as carried on by the late Rev. Dr. Muhlenberg, in the Church of the Holy Communion, New York City, the rector strongly commended. The Church was not founded as a club to be used for private purposes by religious people. No! The Church was founded to bear witness to two eternal truths,

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the Fatherhood of God and the Brotherhood of Man, and to proclaim as the highest manifestation of human brotherhood, the Sacrifice on Calvary. That sacrifice ought to mean to all who aspire to follow Christ, not only peace with God, but self-surrender—the hands outstretched to help, the feet active in ways of doing good, the heart-beat that responds to human woe, and rests not till that woe be lessened if it may not altogether disappear." The Reverend Doctor, after placing before his people a copy of a letter addressed to him upon this subject by Mr. J. Vaughan Merrick, President of the Free and Open Church Association, and an extract describing Dr Muhlenberg's position, adds, "A free Church, thus described, is a thing for which we ought to reach upward. It may be that God now calls us to advance in that direction."

At Easter the amount of the offering in this parish, given without any special appeal beyond the circular issued by the vestry, exceeded the amount of pew rentals for the whole year from Easter to Easter. The building committee has begun its work; an architect has been selected; the insurance has been adjusted; and a resolution adopted looking towards the enlargement of the building and Church work. Among the first monies received towards the fund for re-building, was $1.15, given on the Sunday following the fire, by 13 scholars of the Sunday School, mostly of the primary department.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. MCVICKAR, D.D., Bp. Coadj.

Servers' Guild—Brotherhood—Swedish Work—Pascoag—New Church in Newport.

ON APRIL 29th, at the Roger Williams Park Casino, Providence, the St. Stephen's Guild of Servers held its second annual reunion and banquet. The guild, which now numbers about 20, had as guests the servers from Holy Nativity Church, Thornton, and St. Mary's Church, East Providence, besides several priests and laymen interested in this guild. The Rev. Dr. Fiske acted as toastmaster; and after an interesting address to the boys, in which he paid high compliment to them and to the success of this organization, speaking also of similar guilds in England, he introduced the other speakers. A very pleasant social time followed. This guild is the first of its kind in the Diocese, if not in New England, and the instruction its members receive in regard to doctrine and practices of the Church will surely develop good, strong, Catholic Churchmen for the parish.

THE PROVIDENCE Local Council of the Brotherhood of St. Andrew, which includes all the chapters in the Diocese except those at Newport, met on May 5th, in the parish house of St. John's Church, Providence. After singing the Brotherhood hymn, prayers were said by the Rev. Dr. Bradner, rector of St. John's. There was a short business meeting followed by an address by the Hon. Rathbone Gardiner of Grace Church, on "The Church's Need of the Work of the Laity, and the Latter's Responsibility in Answering the Call." Mr. Fayette G. Dayton of the Church of the Messiah, Boston, was then introduced and explained briefly what the Boston Local Council was doing in preparation for the National Convention of the Brotherhood to be held in Boston next October.

THE EIGHTH annual choir festival of St. John's Church, Providence, was given on the evening of Ascension Day, the music rendered being that sung in Boston last month by the choir guild of Massachusetts.

AT APPONAUG there has been organized a young men's Club, intended not only for those connected with St. Barnabas' Church, but open to all. Recently the club has placed a piano in the rectory, where they have their headquarters.

ST. ANSGARIUS' CHURCH, Providence, has long felt the need of parish rooms. A kind friend has recently given $1,500 for this, and it is hoped soon to fit up the basement of the church for such accommodations. The work of the Church among the Swedish-Americans is said practically to have begun with the organization of this parish, in Providence, some 14 years ago.

CALVARY MISSION, Pascoag, has received the following gifts: A carved oak communion table and rail, given, the former by Mrs. Emma B. Sayles, the latter by Mrs. Wm. H. White; a brass lectern, made by the Gorham Company, from Mrs. Jas. H. Smith as a memorial to Maria Warner Smith; an alms basin from Mr. F. L. Sayles, altar vases from Mrs. Sayles, and altar desk from their son Albert. Mrs. Fred W. Vanderbilt gave the white hangings for the altar, and Miss Tew of Newport the book-marks for the altar book and the Bible. Electric lights have been installed and the Easter collection, together with Bishop Clark's subscription of $50, were sufficient to defray the entire expense. The services of wiring the church and putting in the fixtures were given by those who did the work.

ALL SAINTS' Memorial Church, Providence, has now on hand as a building fund for a parish house the sum of $7,300, and a site for the building for which has been paid $12,000.

THE ANNUAL service of St. Augustine's guild of St. Stephen's Church, Providence, will be held on the evening of Trinity Sunday. It is planned to make this particularly a service for men. The sermon will be preached by the Rev. Lester Bradner, Jr., Ph.D., rector of St. John's Church, Providence.

AT THE CONVOCATION of Newport, held recently, a committee was appointed to take

An April Bracer.

GRAPE-NUTS FOOD GIVES SPRING IN THE SPRING.

Teachers require nourishing food more than the average person, for their work is nerve destroying, and unless the food taken will surely rebuild the lost gray matter nervous prostration will set in.

A lady teacher writes, "For the benefit of my fellow teachers and all brain workers who expend daily an amount of nerve energy I want to tell just what I know personally about Grape-Nuts Breakfast Food.

"When I was teaching in a boarding school at P—— in '98 one of the day teachers ate Grape-Nuts regularly for breakfast and supper, and appeared so well and strong in all her work.

"Miss R—— used to beg me to join her and give the food a trial, but for some reason I never would try it until the spring of the present year. Then one day in April when I was very much in need of something bracing, and was on the point of buying the usual tonic, she prevailed upon me to begin using Grape-Nuts. So we ate Grape-Nuts together from then until June.

"Previous to that, every spring I had been compelled to take bottle after bottle of tonics and then go home much run down, but this year June found me well and strong after a most trying month of work, with never a thought about tonics other than the nourishment received from Grape-Nuts. Naturally I believe heartily in the merits of the food.

"Since leaving that boarding school, I learn that nearly every teacher in the school from the principal down uses Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

PUSEY
AND THE
CHURCH REVIVAL.

OPINIONS OF THE DAILY PRESS.

Bishop GRAFTON's book on *Pusey and the Church Revival*, has called forth many remarkable reviews from the Daily Press. We quote the following from a column notice in the Providence *Journal*:

Undoubtedly there are still persons who believe that Dr. Pusey was a "Romanizer," and that the secession of Manning and Newman to Rome was the natural consequence of the movement of which he was on the whole the most eminent representative. This little book by the Bishop of Fond du Lac should do much to remove that impression. Comparatively few readers even among Churchmen will see the elaborate biography of the great Anglican theologian; but Dr. Grafton here deals with his personality and work in a sufficiently full fashion to convey an adequate idea of his position in the intellectual and moral life of the nineteenth century. He gives a sketch of the condition of the Church during the arid years of the eighteenth century, of the evangelical movement, of the tractarians, of Pusey's share in the enunciation of Catholic truth, of the nature of his teachings, and of the lesson of the Oxford movement for the Church of to-day. Few men can put fundamental doctrines so concisely and clearly as Dr. Grafton or survey the grounds of argument with so comprehensive a grasp of their salient features. He says, for example, very truly ,that the Oxford was supplementary, and not antagonistic, to the Evangelical movement. It brought out the objective side of religion, without which the subjective was incomplete. Perhaps the somewhat exaggerated note of personal piety among the Evangelicals was essential to an effective revival of religious feeling after the paralysis which Whig Erastianism had brought to the Church. Nor is it strange if Low Churchmen saw in the Catholic revival a new formalism and regarded it as likely to undo all their work. Pusey, Newman, and Keble had to undergo a fierce persecution. What are now regarded as the commonplaces of Anglicanism aroused bitter antagonism then. And Pusey seemed to be an especial mark for hatred and abuse. . . . . .

Bishop Grafton states with admirable clearness, as has been said, the fundamental principles upon which the teaching of Pusey, now almost universally accepted, rests. It involves a larger emphasis on the doctrine of the Incarnation; a rule of faith, a divine character and authorization for the ministry in its threefold orders; the value of the Sacraments as channels of grace. In natural sequence to these points are the doctrines of the Real Presence and the Sacrament of Penance. It was inevitable that the tractarian teaching should be misunderstood. Yet the formularies of the Anglican Church plainly state the nature of the eucharistic sacrifice and plainly authorize auricular confession. The pages devoted by the Bishop to this subject are most illuminating. And perhaps a better definition of the thoroughly rational position of the Catholic Church with regard to the Bible and to modern views of the Bible could not be found anywhere. . . . . Many much larger volumes have had in them less to stimulate thought than this modest account of a man, who was both great and good. It deserves a wide reading.

We quote also from the Boston *Transcript*:

The Bishop of Fond du Lac (Right Rev. Charles Chapman Grafton) was a friend and pupil of Dr. Pusey. His peculiar opportunity for knowledge of a man who made such a deep impression upon the religious life of the century with which he was born makes very appropriate the authorship of the monogram, "Pusey and the Church Revival." Bishop Grafton shares with his former master a sweetness of nature and humility which will commend to all readers his method of treatment of the history of the religious movement called "Tractarian" and of those influences which, flowing from Dr. Pusey and the group of which he was the centre, have wrought such changes in the Church of England and her children.

Bishop Grafton does full justice to the evangelical school, its missionary work in Africa and in the East, its influence in the abolishment of the slave trade, and in elevating the standard of personal piety. He desires to show that the Oxford movement was supplementary rather than antagonistic to that which preceded it, and that those who represent the two schools now generally recognize that this is true and are coming together in more loving accord. In fact, the venerable Bishop's appeal is inspired by the temper of his great predecessor in the episcopate, whose whole sermon, when he was brought into the congregation of the faithful in his old age, was "Love one another." The period which produced men of this type was a notable and interesting one. Bishop Grafton treats it in a manner that makes the reader wish that he might yet be its formal historian.

The book is handsomely bound in cloth, and sold at 50 cents net. Postage 5 cents.

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into consideration the re-opening of Trinity Chapel, Tiverton.

The Churchman's Club meets at the Eloise on May 20th. Mr. Joseph Jefferson is expected to speak.

The new Emmanuel Church, Newport, will be consecrated on June 3d. The old church has begun to be dismantled. The memorial window was removed to be fitted for the new church, and has been placed in position in the transept, and the corona has been sent away to be put in order for the chapel. The new church is rapidly approaching completion. The removal of the scaffolding and the clearing of the grounds bring out the fine proportions of the building, especially of the beautiful tower. The staging inside has been removed and the floors are being laid. The temporary windows of Cathedral glass are very satisfactory. The great desire is a new parish house, to be placed west of the church, so that the original plan can be carried out for the memorial church, which requires 30 feet more in length and which will provide for 150 more sittings. The new curate, the Rev. Ralph B. Pomeroy, came May 2nd, and entered upon his duties.

VIRGINIA.

F. McN. Whittle, D.D., LL.D., Bishop.
Robt. A. Gibson, D.D., Bp. Coadj.

Death of Rev. Dr. Packard.

The Rev. Joseph Packard, D.D., Professor Emeritus at the Theological Seminary of Virginia, died at the Seminary on May 3d, at the advanced age of 89 years. Dr. Packard was one of the best known, as also one of the ablest, of the Virginia clergy, and had spent a long ministry in that Diocese. He was born in Maine and was educated at Bowdoin and Kenyon, from which latter college he received the degree of D.D., and also at the Virginia Seminary, and was ordained deacon by Bishop Griswold in 1836, and priest by Bishop Meade the next year. Immediately after his ordination to the diaconate he was appointed professor at the Seminary, and as professor and for many years dean of the faculty, continued steadily in the same work up to 1890, when he was retired as professor emeritus, remaining to the time of his death; a term hardly to be approached by instructors in any other institution. For the past few years his age has prevented active work, but he still retained his title and also his interest in the Seminary. Dr. Packard was one of the American company of revisers of the Bible, and for a number of General Conventions has represented the Diocese of Virginia, as well as being for many years President of the Standing Committee, even to the time of his death.

Dr. Packard married a daughter of General Walter Jones of Washington. His surviving children are the Rev. Thomas J. Packard of Rockville, Md.; Mr. Joseph Packard of Baltimore; Miss Mary Packard, a missionary in Brazil; and Miss Cornelia Packard, who resided with her father.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Ascension Day at the Cathedral Grounds—Churchman's League—Trinity's Jubilee.

Another beautiful Ascension Day service was held on the Cathedral grounds in the afternoon. The day was perfect and the fresh spring foliage, interspersed with white blossoming trees, made a scene which seemed indeed suited to the glorious festival. The service began with Crown Him with many Crowns, sung to an accompaniment of brass instruments, as the long procession of vested choristers and clergy passed to the green knoll at the eastern end of the Cathedral site, which served as choir. Evensong, somewhat shortened, followed, and then Bishop Satterlee said that to his great joy the address would be made by the Bishop of Maryland, who had begun this Cathedral work. Bishop Paret began by speaking of the *Cathedra*, a Bishop's seat, standing for his authority in the Church, and then turned to the thought of this day, of our Lord ascending to take possession of His *Cathedra* in the Heavens; and proceeded to bring out with characteristic force and clearness the points of likeness and of difference in the authority thus indicated. He dwelt also upon the great responsibilities of a Bishop's life, and the mutual relations and duties of himself and those, both clerical and lay, over whom he is placed, and gave some earnest advice, applicable to all. It was a great pleasure to the large gathering of Church people to hear the voice of their former Bishop again. In the special prayers set forth for this service, mention is made of the founders and benefactors of the Cathedral, as this festival is considered as "Founder's Day," and in the prayer "Almighty God, with whom do live the spirits of those who depart," the name of President McKinley was specially mentioned. The service closed with "Jerusalem the Golden," which is always the recessional.

The spring meeting of the Churchman's League, which was also the closing one of the season, was held at the Epiphany parish rooms on Monday evening, May 5th. There was a large attendance of both clergy and lay members, and after the annual election of officers a short address was made by the retiring President, Mr. William Gordon, in which he spoke of the recent growth of the League, which now numbers 457 members, representing 30 parishes, and of its hopes of increased usefulness in the future. Bishop Satterlee also gave a brief address upon the hopeful outlook for work in the Philippines in which the League has had a share. The principal address of the evening was by the Rev. Dr. R. H. McKim, his subject being "The History, Polity, and Prospects of the Protestant Episcopal Church." He sketched the history of the Church from the first service in Jamestown, spoke of its rapid growth during the last decade, and expressed the belief that it would ultimately become the Church of the American people. The officers elected for the ensuing year were: President, Mr. William D. Baldwin; Secretary, Edward F. Looker; Treasurer, Dr. Wm. F. Young. These, with Mr. Wm. C. Rives and Dr. Henry Frye and Rev. Messrs. Packard and Stetson and Dr. Williams, form the executive committee.

The services of the jubilee week at Trinity parish culminated in the consecration of the Church on Rogation Sunday. The Bishop of the Diocese was the celebrant and preacher, taking as his text the words, "This is none other than the House of God, and this is the Gate of Heaven." A large congregation filled the church to overflowing, many from other parishes being present. In the afternoon there was a choral service for

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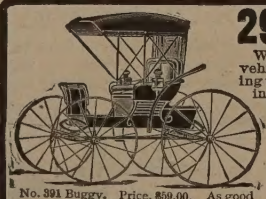

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the Sunday School, and the Rev. Evan A. Edwards was the preacher. At night the sermon was preached by the Rev. William H. Falkner, grandson of the Rev. Clement M. Butler, a former rector. The music at all the services was excellent and appropriate, and the decorations of palms and lilies were beautiful.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Death of Rev. Franklin E. Smith.

THE DEATH of the Rev. Franklin E. Smith, a young clergyman of the Diocese, occurred at Las Vegas, New Mexico, April 30th. Mr. Smith was graduated from Hobart College in 1896, and from the General Theological Seminary in 1899, being ordained deacon on Nov. 10th in the latter year, and on Nov. 20, 1900, being advanced to the priesthood, both being by the Bishop of Western New York. He had served for a time as assistant at St. Mary's, Tuxedo, N. Y., and afterward as rector of Grace Church, Randolph, in this Diocese.

WESTERN TEXAS.

JAS. S. JOHNSTON, D.D., Miss. Bp.

Annual Convocation.

THE 28th CONVOCATION of the Missionary District of Western Texas was held in St. Mark's Church, San Antonio, May 7-11. The opening service was a celebration of the Holy Communion on Wednesday at 11 o'clock, at which the Bishop was celebrant, the Rev. W. R. Richardson, epistoler, and the Rev. J. T. Hutcheson, D.D., gospeller. The sermon was preached by the Rev. P. W. Jones, of Seguin, from Acts xvii. 23. The convocation was organized, the Bishop presiding, by the election of the Rev. A. J. Holworthy, of Corpus Christi, as Secretary. At 3:30 the annual meeting of the Woman's Auxiliary was held at St. Mark's Church. The main feature of the meeting was a splendid and inspiring address by Miss Julia A. Emery, the General Secretary. There was a large and appreciative attendance. The business of the convocation is spread over several days with short sessions, and has this year been broken into by various services of the Church. There was a service for Church workers on Wednesday evening, the sermon being preached by the Rev. B. T. Bensted, of Llano; the text being St. Matt. xxi. 28. Thursday, being Ascension Day, there were the usual celebrations of the Eucharist, the sermon at the mid-day service being by the Rev. W. Hart, of Eagle Pass. In the evening a paper on Spiritualism, etc., was presented by the Rev. W. Carnahan of San Antonio, and was discussed by the Convocation. Friday evening, the main feature consisted of a missionary meeting at which addresses were made by the Rev. Messrs. B. E. Diggs, M. A. Barber, B. T. Bensted, C. F. Kite, and W. Hart.

The main business of the convocation was the taking of the necessary steps looking to the securing of the funds adequate for diocesan organization. It seems that only $1,200 is needed to meet the canonical requirements, and there is every prospect of this being raised in time to allow application for this District to become a Diocese to be made at the next General Convention. The Bishop, in his address, spoke of the great advance made by the jurisdiction during his administration (14 years). Clergy have increased 13 to 26, parishes 15 to 20; missions 27 to 35; churches and chapels 20 to 44; rectories 10 to 19; and communicants 1,400 to 3,000. Other subjects touched upon in his address, were: Church Unity; the necessity of providing a Bishop's Purse or Contingent Fund; the extinguishing of the present slight remaining debt on the episcopal residence; the entire absence of postulants for Holy Orders in the jurisdiction; the prosperous condition of the three schools of the District, St. Mary's Hall, the West Texas Military Academy, and St. Philip's Industrial School; the fact that the confirmations this year (219) are lower in percentage to the strength of the Church than they were eight years ago (then 10 per cent., now 7 per cent.); the excellent showing of the Woman's Auxiliary, which, 5 years ago was not in existence here, yet last year contributed $850 to the Triennial Offering; and closed with a plea for Church publications, notably *The Spirit of Missions* and the *Church News*. Among the other important business of the convocation was the giving of authority to the Standing Committee to appoint a finance committee to handle the endowment fund; the appointment of a committee to provide for the better instruction of Sunday School teachers; the appointing of an evening at the next convocation to be devoted to the consideration of Church Education; and the appointment by the Bishop of the following Standing Committee: The Rev. J. T. Hutcheson, D.D., President, San Antonio; the Rev. W. R. Richardson, San Antonio; Mr. G. B. Moore, and Mr. J. T. Woodhull.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Wheeling—St. Mary's.

THE REV. DAVID W. HOWARD and wife will sail on the S. S. *Celtic* June 6th, to spend three months at their old home in England, after an absence of thirteen years. Mr. Howard needs this rest. His parish is a large and strenuous one, and his vestry at once granted him a leave of absence for three months. The Rev. Thos. J. Oliver Curran will have charge during the interval.

A RECTORY has just been built at St. Mary's, where the Rev. Geo. C. Shaw is in charge and doing a most excellent work. Mr. Shaw is also in charge of the missions at Waverly and Williamstown. The Rev. Messrs. Geo. and Chas. Shaw were recently ministers in the Methodist denomination, and have succeeded in bringing their honored father with them into the Church. He was also a Methodist minister.

CANADA.

News of the Dioceses.

Diocese of Toronto.

ST. PETER'S CHURCH, Toronto, has been the recipient of several handsome gifts lately. A fine brass lectern, given by Miss Edith Clarke, was used for the first time, April 27th.

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